THE HAVEN OF HEALTH,

Chiefly made for the comfort of Students, *and consequently for all those that haue a care of* their health, amplified vpon fiue words of HIPPOCRATES, *written* Epid. 6.

Labour, Meat, Drinke,
Sleepe, Venus:

Douce
C. 217.

By THOMAS COGAN, *Master of Arts, and Bacheler of Physicke: and now of late corrected and augmented.*

Hereunto is added a Preseruation from the Pestilence: with a short censure of the late sickenesse at *Oxford.*

Ecclesiasticus, cap. 37.30.
By surfet haue many perished: but he that dieteth himselfe prolongeth his life.

LONDON,
Printed by MELCH. BRADVVOOD
for IOHN NORTON.
1612.

EX DONO
BIBL.
BODL.
OXON.

TO THE RIGHT HONORABLE, AND MY VERY GOOD LORD,

Sir EDVVARD SEYMOVR Knight,
Baron *Beauchamp*, and Earle of *Hertford*,
Thomas Cogan wiſheth perfect health,
with increaſe of honour.

THE art of Phyſicke (right honorable) by the iudgement of the learned, hath two principall parts: the one declaring the order how health may be preſerued: the other ſetting forth the meanes how ſickneſſe may bee remedied. Of theſe two parts (in mine opinion) that is more excellent, which preſerueth health and preuenteth ſickneſſe. Foraſmuch as health is the moſt perfect ſtate of mans body in this life, and the onely end or marke wherunto the Phyſition directeth all his doings, which ſtate to continue, which end to enioy, which mark to hit, is much better then after we are fallen & erred, and miſſed, eſtſoones to recouer the ſame. Euen as it is better to ſtand faſt ſtil, than to fal and riſe again, better to keepe ſtil a Caſtle or City, thã after we haue ſuffred the enemy to enter, to reſcue it again. For as the Poet ſaith; *Aegrius eijcitur quàm non admittitur hoſpes.* And for this cauſe (as I think) *Aſclepiades* that famous Phyſitian, leauing in a maner the vſe of medicin, bent all his ſtudy to the order of diet: as thogh diet were of ſuch force, that by it diſeaſes might be cured better than by medicins. Or as *Cornel. Celſus* ſaith: *Becauſe al medicines in*

a manner doe hurt the ſtomacke and be of euill iuyce. And no doubt but that meane and temperate diet, in the feare of God, is more commendable than all the delicate fare in the world, & ought of the godly to be eſteemed as a thing that beſt contenteth nature & preſerueth health: which is not only confirmed by *Salomon* in his prouerbs, & by the example of the prophet *Daniel*, but moſt manifeſtly by *Eccleſiaſticus* in theſe words. How little is ſufficient for a man well taught, & therby he belcheth not in his chamber, nor feeleth any paine. A wholeſome ſleepe commeth of a temperate belly. He riſeth vp in the morning, and is well at eaſe in himſelfe. But paine in watching, and cholericke diſeaſes, & pangs of the belly are with an vnſatiable man. *And againe he ſaith:* Be not greedy in all delights, & be not too too haſty vpon all meats: for exceſſe of meats bringeth ſicknes, & gluttony commeth into cholericke diſeaſes. By ſurfet haue many periſhed, but he that dieteth himſelfe prolongeth his life. But ſome will ſay: may diet prolong a mans life? Why *Ieſus Syrach* ſaith ſo. And it is a common caſe defended by the Phyſitians, that *Phyſicke may prolong life*, becauſe Phyſick is the ordinary means which God hath appointed for the preſeruing & recouering of health, & conſequently for the prolonging of life ſo long as his good pleaſure is. And though Phyſicke cannot make a man immortal, nor ſurely defend him frō all outward harmes, nor aſſure him to liue out all his daies, yet it maketh vs ſure of 2. things (as *Auicenna* ſaith) in that it keepeth the body from corruption, and defendeth that natural moiſture be not lightly diſſolued & conſumed. But it is a cōmon ſaying: *He*

Cap 15. ver. 16. & cap. 27. 27. Daniel. 1. 12. Eccle. cap. 31. 19.

Eccle. cap 37 ver. 28. 29 30.

Whether diet may prolong life.

Eccle. cap 38. to the 13. verſ.

The force of Phyſicke.

that

that liueth by Phyſicke, liueth miſerably. And a great puniſhment it is for a man to refraine his appetite. As, for youth to forbeare fruite: for one that hath the gowt to for beare wine and women. Whereunto I anſwer, that to liue after the rules of Phyſick is to liue in health. And to liue in health is great happines: for health & ſtrength is aboue gold (as ſaith *Ieſus Syrach*:) and a whole body aboue infinit treſure: ſo that for the ineſtimable cõmodities of health, ſome haue ſuppoſed that *health is the happieſt ſtate:* as *Ariſtotle* declareth in his Ethicks. Now what a reproch is it, for a man whom God hath created after his owne likeneſſe, and endued with reaſon, wherby he differs from beaſts, to be yet beaſtlike, to be moued by ſenſe to ſerue his belly, to follow his appetite cõtrary to reaſon? foraſmuch as by the very order of nature, reaſon ought to rule, and al appetites are to be bridled and ſubdued, as the Philoſopher notably teacheth in theſe words: *As the child ought to liue after the order of his Tutor: So affectiõ ought to be ru'ed by reaſon. Wherfore, in a moderate and temperate man, that part of the minde which is the ſeate of affections, muſt yeeld to reaſon: for comelineſſe is propoſed to them both.* Nay, if a man be naturally inclined (as the moſt part of men bee) to one thing or other contrary to reaſon, yet hee ſhould ſtriue againſt that inclination, & do as they do which would make crooked things ſtraight, that is, to bend them as much as may be to the cõtrary, for as the poet *Ouid* ſaith

Eſt virtus placidis abſtinuiſſe bonis and
Fortior eſt qui ſe quàm qui fortiſsima vincit.

Wherefore we haue a worthy example in the Philoſopher *Socrates*, who of ſet purpoſe oftẽtimes exerciſed & enured himſelfe to endure hunger and thirſt: which be more hard to ſuffer than to feed moderately, and to

To keepe a good diet is great happineſſe. *Cap.30.15.16.*

Lib.1.cap.4.

Reaſon ought to rule appetite.

Ethi.lib.2.cap. 13.

Ethi.lib.3.cap. vlt.

Socrates a ſingular example of abſtinence and continence.

forbeare that which reaſon forbiddeth, although our appetite deſire it. And when he was demaunded why he did ſo; that I may not accuſtome my ſelfe (quoth he) to follow my ſenſuall appeties, luſts, and deſires. Alſo the ſame Philoſopher affirmeth, that ſuch as had well broken themſelues to vertuous liuing & temperat diet, did perceiue and take of the ſame both much more pleaſure and leſſe paines, than ſuch as with all high care & diligence did on euery ſide make prouiſion to haue all things of pleaſure. And I my ſelfe haue known ſome that haue taken as much delight in drinking of ſmall drink, as others haue by drinking of the ſtrongeſt. And no maruell: for true delight is beſt perceiued, when appetite is ruled by reaſon: and not contrariwiſe as the Epicures imagin, who make *pleaſure the chiefe felicity*. As that *Philoxenus Erixius* in *Ariſtotle* who wiſhed that nature had made his necke longer than the necke of a Crane, to the end that he might haue felt a long while the ſweetnes and pleaſure of meat and drink going down the throat. But he that hath the gowt wil ſay as I haue heard many gentlemen ſay ere now: Drinke wine & haue the gowte: drink none & haue the gowt. As who ſhould ſay, that it makes no matter what a mã eateth or drinketh, for all is one ſo his ſtomacke bee to it. But this opinion is both repugnant to reaſon and common experience. For who ſo hath commonly an aking head, if it proceed of a hot cauſe, ſhall feele that by drinking ſtrong dring, the paine will be increaſed. And who ſo hath a hote ſtomacke or inflammation of the liuer, ſhal plainly perceiue, that by hot wines & ſpices it wil becom worſe. And who ſo hath a woũd or ſore to be healed, ſhal find that by eating freſh Beef, Gooſe & Garlick, Pigeons and Yeles, and ſuch like, the cure

Vera voluptas quid.

Ethic. lib. 3. cap. 12. Philoxenus the Epicure.

Whether or no keeping of diet doe eaſe our maladies.

cure wil not come ſo faſt forward as otherwiſe it would. What meaneth this, but that meats & drinkes do alter our bodies, & either temper them, or diſtemper them greatly? And no maruell, ſeeing that ſuch as the food is, ſuch is the bloud: & ſuch as the bloud is, ſuch is the fleſh. Wherfore I ſay to the Gentleman that hath the gowt; (for poore mē ſeldom haue it, becauſe for the moſt parr it groweth through exceſſe & eaſe) I ſay that although the forbearing of wine & women, & other things noiſome in that diſeaſe, do not vtterly take away the gowt, yet it wil abate, qualifie and abridge the paine, & make it much more toletable. And ſo I thinke of all other diſeaſes whatſoeuer. And to prooue, that good diet may preſerue a man frō ſicknes, I need to vſe no other example than of Galen himſelfe, who by the meanes of his tēperate diet, (as he witneſſeth) after he paſſed the age of 28. yers vntil the time of his death, he was neuer grieued with any ſicknes, except the grudge of a feuer of one day, & that hapned only by too much labor, & liued as *Sipontinus* writeth, 140. yeares, & died only through feeblenes of nature. His diet ſtood chiefly in 3. points, which I will here declare, that ſuch as would liue long in health may indeuor to follow it. The firſt point was, *neuer to eate and drinke his fill.* The ſecond, *neuer to eate any raw thing.* The third, *to haue alwaies ſome ſweet ſauor about him.* Theſe 3. points, whoſoeuer wil carefully keep, if he be of a ſound conſtitution, may liue long in perfect health. I ſay, if he be of a ſound conſtitution, for ſome are ſo corrupt from their natiuitie, that if *Eſculapius* (as Galen ſpeaketh) were euer at their elbow to aduiſe thē in their diet, yet could they not liue out half their daies. and ſome that be of a ſound conſtitution by nature, do yet through intemperancie ſo corrupt their comple-

Surfet and eaſe great cauſes of the gowt.

Lib. 5 cap. 1. de Sanit. tuen.

The good effect of diet in Galen.

Galens diet ſtood chiefly in three points.

xion, that either they liue not vntill they be old, or elſe their olde age is moſt fulſome and loathſome. Wherof hath riſen that ſaying not ſo common as true: *Youth riotouſly led, breedeth a lothſome old age.* In this nũber chiefly be courtiers, lords, ladies, gentlemen, & gentlewomen, though not all, yet many mo than of the common people. For theſe commonly liue not ſo long as the inferior ſort. As for learned men (if they be ſtudents indeed) thorough reſt of the body, and immoderate muſing of the mind, they are not commonly ſo long liued (the more it is to be lamented) as the vulgar ſort. Wherfore that noble Philoſopher *Theophraſtus*, when he died, is reported to haue accuſed nature, for that ſhe had giuẽ long life to Rauens and Crowes, whom it nothing auailed, & had giuen but a ſhort time to men, whom it behoued to liue much lõger, to the end that mãs life might be perfectly inſtructed with al maner of arts & diſciplines. But I truſt your houour being chiefly moued by a ſpeciall gift of Gods grace, and partly following theſe & ſuch like aduertiſements, will ſo diet your ſelfe, that you may liue long to the glory of God, to the benefit of the common wealth, and to the comfort of your friends: which God graunt according to the good pleaſure of his wil. And ſo I end, beſeeching your honor to take this my dedicatiõ in good part. And although the worke be moſt vnworthie of ſo worthy a Patrone: yet becauſe it is an exerciſe of learning, whereof your honor hath bin alwaies a ſpecial fauourer, my truſt is that you wil vouchſafe to giue it your protection, & the rather, for that it is the fruite of your owne ſoile, I meane the teſtimonie of a dutifull mind of the tenant toward his Lord and maſter. 1588.

Intemperancie corrupteth the originall complexion.

Cicero. 3. Tuſc. Theophraſtus complaineth of nature.

Your Honors moſt humble Orator
Thomas Cogan.

Thomæ Cogani carmen Saphicum
ad lectorem, depromptum ex
Eccleſiaſtico, Cap.30. Ver.
14.15.16.17.

QViſquis optata fruitur ſalute,
Sit licet pauper, tamen hic potenti
Diuiti præſtat, mala quem flagellat
Inualetudo.

Præſtat argento ſuperatque fuluum
Sanitas aurum, ſuperatque cenſum
Quamuis ingentem, validæque vires
omnia præſtant.

Vita langueſcens properante morte
Peior eſt multo: requieſque dulcis
Anteit longè miſerum dolorem
corporis ægri.

Si ſapis quæres igitur ſalutem.
En tibi portus patefit ſalutis,
Hunc tene, ſaluus fruere & ſalute:
Viue valéque.

TO THE GENTLE READER.

BEcauſe this Treatiſe chiefly concerneth the diet of our Engliſh nation, I haue thought good, (moſt gentle Reader) firſt to declare the ſituation and temperature of this our countrie of England, and next to ſet downe the reaſon and order of the whole booke. Touching the ſituation, if we conſider the diuiſion of the whole earth habitable into foure parts, that is, Europa, Affrica, Aſia, and America, then is England a parcell of Europe, and ſituated on the Weſt ſide thereof: yea, ſo far Weſt, as of old time it hath beene thought (Cornelius Tacitus witneſſing the ſame in the life of Iulius Agricola) that beyond England dwelled no nation, Nothing but water and rocks. And as the Poet Horace ſpeaketh; The Britaines the fardeſt of the world. Whereas now through the prouidence of God and trauell of men, there is found farther in the Weſt, as it were a new world, a goodly countrie named America, or new India, for largeneſſe, plenty, wholeſome and temperate aire, comparable with Affricke, Europe, or Aſia. Againe, if we reſpect the deuiſion of all the earth into fiue parts called in Latin Zonæ, correſpondent to the diuiſion of the heauens by fiue circles, that is to ſay, the Equinoctiall circle, the two Tropickes, the one of Cancer, the other of Capricornus, the circle Articke, and the contrary Antarticke, which are briefly and plainly ſet forth by the Poet Ouid in the firſt booke of his Metamorphôſis, in this manner:

The ſituation of Britaine.

And as two Zones do cut the heauen vpon the righter ſide
And other twaine vpon the left likewiſe the ſame diuide,
The middle in outragious heate, exceeding all the reſt:
Euen ſo likewiſe through great foreſight to God it ſeemed beſt.
The earth included in the ſame ſhould ſo diuided bee.
As with the number of the heauen, her Zones might full agree.
Of which the middle Zone in heat, the vtmoſt twaine in cold,
Exceed ſo farre, that there to dwell, no creature dare be bold.
Betweene theſe two ſo great extreames, two other Zones are fixt,
Where temperature of heate and cold indifferently is mixt.

Then I ſay of fiue parts of the earth, thoſe two which lie about the Poles, within the circle Articus and Antarticus, through

through extremity of cold, are inhabitable (as of old time hath bin thought) howbeit now certen Ilands are discouered within the circle Artick, *and found to be inhabited. The* 3. *and greatest part which lyeth in the midst betweene the two* Tropicks, *by reason of the continuall course of the sun ouer it, & the direct casting of the Sun beames vpon it, named* Torrida Zona, *as burned or parched with ouermuch heate, hath likewise bene thought inhabitable, yet now found otherwise: considering the greatest part of* Africk *well inhabited, & no small portion of* Asia, *with sundry Ilands adioyning, do lie within this cõpasse: yet by the iudgement of* Orõtius, *a man very expert in Cosmographie, right vnder the* Equinoctial *is most temperate and pleasant habitation: for so he saith.* Although the *Zone burning* do seem to be drye through the continuall shining of the Sun vpon it vnder the Equator, a most happy tẽperature of the aire, passeth all others. *The other two parts onely, of which the one lieth Northward, betweene the circle* Artick *and the* Tropick *of* Cancer, *the other Southward betweene the circle* Antartick *and the* Tropick *of* Capricorne, *are counted temperate and habitable regions, because they are tempered with heate on the South side, and cold on the North side. Howbeit these parts also about the middest of them are most temperate. For towards their vtmost bounds they are distempered with heat or cold according to the* Zones *next adioined. Now in the temperat* Zone *Northward lieth our country of* Britaine. *After* Appianus, England *within the eight* Clime *called* Dia Ripheon, *&* Scotland *in the ninth called* Dia Darias, *or after* Orontius, *whose iudgement rather I allow,* England *in the ninth* Clime, *&* Scotland *in the eleuenth: for the old diuision of the earth, according to the latitude into seuen* Climats, Otontius *vtterly reiecteth, and thinketh the famous vniuersitie and citie of* Paris *in* France, *to be placed about the end of the eight* Clime, *because the latitude of the earth, or elenation of the Pole* Artick *(for both are one in effect) is there* 48. *degrees &* 40. *minutes. The same reason I make for* England *because the Pole* Artick *is exalted at* London 51. *degrees &* 46.

Lib. 2. *Sphæ. cap.* 28.

Danias.

46. minutes, and at Oxford 51. degrees and 50. minutes, that therefore England, ſhould be in the ninth Clime, becauſe the diſtance of paralleles from the Equator is after Orontius in the ninth Clime, all one in our eleuation. England then lyeth in the temperate Zone Northward, and the ninth Climate, hauing on the Southeaſt ſide France, on the Northeaſt Norwey, on the Southweſt Spaine, on the Weſt Ireland, on the North Scotland. Now concerning the temperature of the aire in England, whether it be in a meane, or do exceed the meane in heate, could, drought or moiſture, ſhall beſt be perceiued by compariſon of other countries. Hippocrates in the ende of his third booke of Prænotions, ſetteth downe three countries for example of temperate or vntemperate ayre in heat or cold, that is, Libya, Delos and Scythia. Libya or Affrick as ouer hot: Scythia or Tartaria as ouer cold, & the Iland Delos of Greece as meane and temperate betwixt both. The like compariſon is made by Ariſtotle in the 7. booke and 7. chapter of his Politickes. Thoſe nations (ſaith he) which inhabit colde countries are couragious, but they haue little wit and cunning. Wherfore they liue in more libertie, and hardly receiue good gouernance of the weale publike, neither can they well rule their borderers. And ſuch as dwell in Aſia, excell in wit and arte, but they want audacity, for which cauſe they liue in ſubiection to others. But the Grecians as they haue a country in a meane betweene both, ſo haue they both qualities: For they are both valiant and witty. Wherby it commeth to paſſe that they liue at liberty, and haue good gouernment, and ſuch a ſtate as rule all other. Hereunto I wil add the iudgment of Galen that famous Phyſition, written in the ſecond booke de San.tu. & chap. 7. which may be as an interpretation of Hippo. and Ariſtotle. The beſt temperature of body (ſaith he) is as a rule of Polycletus ſuch as in our ſituation being very temperate, you may ſee many. But in France, Scythia, Ægypt or Arabia, a man may not ſo much as dreame of any like. And of our countrie, which hath no ſmall latitude, that part which lyeth in the middeſt is moſt temperate, as the cuntrey of Hippocrates:

for

for that there Winter & Summer hath a meane temperature, and at the ſpring and fall of the leafe much better. So that Greece *by the iudgement of theſe men is moſt temperate, and* France *diſtempered with cold by the opinion of* Galen. *And if* France *exceed the meane in cold, then is not* England *in a perfect temperature, but more declining to colde, becauſe it is three degrees, and ten minutes further North, comparing* Oxford *and* Paris *together in the elevation of the Pole* Artick. *Howbeit* Iulius Cæſar *in the fifth booke of his Commentaries, thinketh the aire to be more temperate in* Britaine, *(in thoſe places where he was) than in* France, *and the cold leſſer. And* Polydorus Virgilius *in his Chronicle of* England *ſeemeth to bee of the ſame minde. The Countrey (ſaith hee) is at all times of the yeare moſt temperate, and no extremitie of weather, ſo that diſeaſes be rare, and therfore leſſe vſe of Phyſicke than elſe where. And many men all abroad doe liue a hundred and tenne yeres, and ſome an hundred & twenty. Yet he thinketh the aire for the moſt part to be cloudy and rainy, which alſo is confirmed by* Cornelius Tacitus *in the life of* Iulius Agricola *ſaying: The ayre of* Britaine *is foule with often ſtormes and cloudes, without extremitie of colde. But to reconcile theſe ſayings of auncient Authors, I thinke that* England *may be called temperate in heate in reſpect of* Spaine, *and temperate in cold in reſpect of* Norwey; *yet to be reckoned cold notwithſtanding and moiſt, becauſe it declineth from the middeſt of the temperate* Zone *Northward. And this is the cauſe why* Engliſh *men doe eate more and digeſt faſter than the inhabitants of hotter countries* (videlicet) *the coldneſſe of the ayre encloſing our bodies about. And therefore we prouide that our tables may bee more plentifully furniſhed oftentimes than theirs of other nations. Which prouiſion, though it proceed chiefly of that plentie which our countrey yeeldeth, is yet notwithſtanding noted by forraine natſons, as of* Hadrianus Barlandus *in a Dialogue betweene the Inholder and the traueller, ſaying in this manner:* I will prouide that they may bee entertained after the Engliſh faſhion, that is, moſt richly and daintily. *Thus much touching the ſituation and temperature of* England.

Now concerning the order of the Booke: Hip. *in the ſixth booke of his* Epidemies *ſetteth downe this ſentence:* Labour, Meat, Drinke, Sleepe, Venus, all in a meaſure, *as a ſhort ſum or forme of a mans whole life touching diet, by the which words (if we marke them well as they be placed in order) not onely the time moſt conuenient for euery thing to be vſed, but alſo the meaſure in vſing is plainly ſignified in the word* (Mediocria) *according to that ſaying of* Terence; The chiefeſt thing in mans life is, to keepe a meaſure. *Euerie man therfore that hath a care of his health as much as he may, muſt not onely vſe a meaſure in thoſe fiue things, that is to ſay, in labour, meate, drinke, ſleepe, and Venus, but alſo muſt vſe them in ſuch order as* Hipp. *hath promiſed them; that is, to begin the preſeruation of health with labour: after labour to take meate: after meate, drinke: after both, ſleepe: and Venus laſt of all: And not contrariwiſe, to begin with Venus, and end in labour, like as I haue heard ſay of a gentleman who had beene a trauceller in forrayne countries, and at his returne, that he might ſeeme ſingular, as it were deſpiſing the old order of* England, *would not beginne his meale with pottage, but in ſtead of cheeſe would eate pottage laſt. But wiſe* Engliſhmen *I truſt will vſe the old Engliſh faſhion ſtill: & follow the rule of* Hip. *approued by* Galen, *and by common experience in mens bodies found moſt wholeſome. Such as haue written of the preſeruation of health before me, for the moſt part haue followed the diuiſion of* Galen *of things not naturall, which be ſix in number: Aire, Meate, and Drinke, Sleepe and watch, Labour and reſt, Emptineſſe and repletion, and affections of the minde: Whichbee called, things not naturall, becauſe they be no portion of a naturall bodie, as they be which be called natural things, but yet by the temperance of them the bodie being in health, ſo continueth: by the diſtemperance of them, ſickneſſe is induced, and the bodie diſſolued. This diuiſion Sir* Thomas Eliot *Knight, no leſſe learned than worſhipfull, in his Caſtle of health hath preciſely followed, and hath ſet foorth euery part right according to* Galen, *as plaine as may be in the* Engliſh *tongue.*

Yet

Yet (in my iudgement) this Aphorisme of Hippocrates, *which I purpose (God willing) to declare, is more euident for the common capacity of men, and more conuenient for the diet of our* English *nation. For who is so dull vnderstanding that cannot remember these fiue wordes :* Labour, Meate, Drinke, Sleepe, Venus, *and in vsing them applie all in a measure? Yet I know that the diuision aforesaid being well scanned may bee found in a manner wholly comprehended in this short sentence. For exercise is to be vsed in a wholsome aire, and affections of the minde do commonly follow the temperature of the body, which is chiefly preserued by the moderate vse of those 5. things Then, whether we follow in diet* Galens *diuision into six things not naturall, or this rule of* Hip. *comprehended in fiue words, there is no great difference, sauing that in writing for the instruction of others, that Method is to be vsed which is most briefe and manifest. And this is the cause, gentle Reader, why I haue taken another order than such as haue written of this matter before me, euen that order (as I thinke) which of all other is the best. Heerein to giue a watchword as it were, or occasion to others that be better learned and more at leisure to handle these points more perfectly. And in the meane time I trust euery well disposed person will thankefully accept this my good intent, considering that none other cause hath moued me hereto but onely the good will I beare, First to the learned sort, who haue most needs of wholesome counsailes, and consequently to all those that loue to liue in health. And if they finde whole sentences take out of Master* Eliot *his Castle of health,* Scho. Saler. *or any other Author whatsoeuer, that they will not condemne me of vaine glory, by the olde Prouerbe* (Caluus Comatus) *as if I meant to set foorth for mine owne works that which other men haue deuised; for I confesse that I haue taken* Verbatim *out of others where it serued for my purpose, and especially out of* Scho. Salerni: *but I haue so interlaced it with mine owne, that (as I thinke) it may bee the better perceiued. And therefore seeing all my trauell tendeth to common commodity, I trust euery man will interpret all to the best. Gentle Reader farewell.*

FINIS.

A Table containing the effect of the whole booke.

Health is preserued by a measure vsed in fiue things, that is, in

- 1. Labour or exercise of two sorts.
  - 1. of the body
  - 2. of the mind.
- 2. Meat, wherein are 6. things considered.
  - 1. Substance contained in three sorts,
    - 1. Corne or grain:
    - 2. Herbs and fruits:
    - 3. Liuing creatures and their parts.
  - 2. Quantitie.
  - 3. Qualitie.
  - 4 Custome.
  - 5. Time, which standeth in three points
    - Time of the yere.
    - Time of the day
    - Age of the party
  - 6. Order.
- 3. Drinke, wherof be 7. sorts commonly vsed,
  - 1. Water.
  - 2. Wine.
  - 3 Ale.
  - 4. Beere.
  - 5. Cyder
  - 6. Metheglin.
  - 7. Whey.
- 4 Sleepe, wherein 4. things must be obserued.
  - 1. The time.
  - 2. The place.
  - 3. The lying of the body.
  - 4. The quantity of sleepe.
- 5 Venus:
  - When best to be vsed.
  - And of whom.

Preseruation from the plague standeth chiefly in 3. points.

- First, how to auoide the aire infected.
- Secondly, to correct and purifie the aire infected.
- Thirdly, to fortifie the principal parts against the infection.

WHAT LABOVR IS:

The commodity thereof, the difference of labours, *the preparation to labour, the time:* the measure of labour.

CHAP. I.

THE first word in order of that golden sentence proposed by Hippocrates, is labour, which in this place signifieth exercise. For so is the word Labour commonly taken of Hippo. as Galen witnesseth, saying: Hippo. is wont to take this word Labour for exercise. Labour then, or exercise, is a vehement moving, the end whereof is alteration of the breath or winde of man. Of exercise doe proceede many commodities, but especially three. The first is hardnesse and strength of the members, whereby labour shall the lesse greeue, and the bodie be more strong to labour. And that exercise or labour doth strengthen the body, besides the witnesse of Galen, where he saith, By exercise also there commeth a certaine strength to the limmes, when as both naturall heate is kindled, and a certaine hardnesse and patience is caused by rubbing the parts one with another: It is proued by experience in labourers, who for the more part be stronger than learned men, and can endure greater toile. Whereof we haue a notable example in Milo

Epid. 6.

Epid. 6. com. 5.

What labour is.

The benefit of exercise.

Li. 1. de Sanit. tuen.

Milo Crotoniates.

Croconiates, who by the vſe of carrying a Calfe euery day certaine furlongs, was able to cary the ſame being a Bull. The ſecond commodity of labour is increaſe of heate. Whereby happeneth the more alteration of things to be digeſted, alſo more quicke alteration and better nouriſhing. The third is more violence of the breath or winde, whereby the pores are cleanſed, and the filth of the body naturally expelled. Theſe things are ſo neceſſary to the preſeruation of health, that without them, no man may be long without ſickenelle. For as the flowing water doeth not lightly corrupt, but that which ſtandeth ſtill: Euen ſo bodies exerciſed are for the more part more healthfull, and ſuch as be idle more ſubiect to ſickenelle. According to the ſaying of the Poet Ouid.

Lib. de ponto.

Cernis vt ignauum corrumpant otia corpus,
Vt capiant vitium ni moueantur aquæ.

Cor. Cel. Lib. 1.

Which alſo is affirmed by Cornelius Celſus, ſaying: Slothfulneſſe dulleth the body, Labour doth ſtrengthen it: The one maketh vs ſoone olde, the other maketh vs long yong. Yea Galen himſelfe is of the ſame minde, for thus he ſaith: As ſluggiſh reſt of the body is a great diſcommodity for the preſeruing of health, ſo there is very great profite in moderate exerciſe. But there is great difference of exerciſes. For ſome are ſwift, as running, playing with weapons, throwing of the ball. Some are ſtrong or violent, as wraſtling, caſting the bar. Some are vehement, as daunting, leaping, foote-ball play. Againe, ſome are exerciſes onely, as thoſe now rehearſed, and other mentioned of Galen not vſed among vs. Some are not onely exerciſes but workes alſo, as to dig or delue, to eare or plow land, or to doe any other worke appertaining to huſbandrie, or whatſoeuer Crafts men of any occupation are wont to doe for the vſe and commodity of mans life. For theſe as they are labors, ſo are they exerciſes, and do make a good ſtate or liking of the body, as

Lib. de Sue. bon. & vitio. cap. 3.

Difference of exerciſe.

1. Aphoriſ. com. 3.

Galen

Galen declareth, and is found true by common experience in England. For husbandmen and craftesmen, for the more part doe liue longer and in better health, than Gentlmen and learned men, and such as liue in bodily rest. Wherefore Galen himselfe sometime vsed rusticall labours, especially in Winter: as to cleane wood, to pun Barley, and such like. Againe some exercises are appropried to the partes of the body, as running, and going are the proper exercises of the legs. Mouing of the armes vp and downe, or stretching them out, as in shoting and playing with weapons, serueth most for the armes and shoulders. Stouping and rising oftentimes, as playing at the bowles, as lifting great waightes, taking vp of plummets or other like poyses on the end of staues, these doe exercise the backe and loines. Of the bulke & lungs, the proper exercise is mouing of the breath in singing, reading, or crying. The muscles, and together with them the sinnewes, veines, arteries, bones are exercised consequently, by the mouing of the parts aforesaid. The stomacke and entralles, and thighes, and reines of the backe, are chiefly exercised by riding. As for sitting in a boate or barge which is rowed, riding in a Horse-Litter, Coach, or Waggon, is a kinde of exercise which is called gestation: and is mixt with mouing and rest, and is conuenient for them that be weake and impotent, or in long and continuall sickneſſe. But aboue all other kindes of exercises, Galen most commendeth the play with the litle ball, which we call Tenise; in so much that he hath written a peculiar booke of this exercise, and preferreth it before hunting, and all other pastimes. Because it may be easily vsed of all estates, as being of litle cost. But chiefly for that it doth exercise all partes of the body alike, as the legs, armes, necke, head, eyes, backe and loines, and delighteth greatly the minde, making it lusty and cheerefull. All which commodities may be found in none other kinde of exercise. For they streine more one part of the

Labourers more healthfull than learned men. *Lib. 2. de San. Tuen. cap. 8.*

The proper exercises of all the parts of the body.

Tenise play is the best exercise of all. *Galen de parua pila exercitatione.*

body than an other, as shoting the armes, running the legs, &c. wherefore those founders of Colleges are highly to be praised, that haue erected Tenis courtes, for the exercise of their Scholers: and I counsaile all students as much as they may to vse that pastime. Notwithstanding I restraine no man from his naturall inclination, for I know that to be true which Virgill writeth.

Aegl. 2.

Trahit sua quemq; voluptas. And as Horace saith,

lib. 2. Ser. Sa. 1.

Castor gaudet equis, ouo prognatus eodem,
Pugnis, quot vivunt captum, totidem studiorum
Millia. ———

The games of Olimpus.

For in the Mount Olympus in Grecce, where the most principall plaies and exercises of all the world were solemnely kept and vsed euerie fifth yeare, first ordained by Hercules the Champion (as it is thought) all men did not practise one onely kinde of actiuitie, but euery man as hee was minded, so hee applied himselfe. There was wrastling, running with horses and on foote, turning, leaping, coursing with Chariots, contentions of Poets, Rhetoricians, Musicians, disputations of Philosophers, and others. So I restraine no man from his naturall inclination, but I shew what exercise is best by the iudgement of Galen. But least that by the violence of heate kindled by exercise, any of the excrements should hastily be receiued into the habite of the body, also least some thing which is whole, should by heauinesse of excrements or violent motion be broken or pulled out of place, or that the excrements by violence of the breath should stop the pores or Conduites of the body, the old Grækes and Romaines were wont to vse Fricacies or rubbings before exercise in this manner. First to rub the body with a course linnen cloath softly and easily, and after to encrease more and more to a hard and swift rubbing, vntill the flesh doe swell and be somewhat ruddie: then

The preparation to exercise.

Frications.

then to annoint it with ſwéete oile, ſtroking it euery way gently with bare hands. And of fricacies they haue made generally thꝛée ſoꝛts, firſt hard rubbing to binde oꝛ conſolidate, then ſoft rubbing to looſe oꝛ mollifie, and laſtly, meane rubbing to augment and increaſe fleſh. But this kinde of pꝛeparation whereof Galen hath written abundantly in his ſecond booke *De San. Tuen.* is not vſed in England, and therefoꝛe I will end with a merry tale of Auguſtus the Emperour and an old Souldier. On a time as the noble Emperour Auguſtus came to a bath, he beheld an old man that had done good ſeruice in the warres, rubbing himſelfe againſt a Marble piller, foꝛ lacke of one to helpe him. The Emperour moued with pity gaue an annuity, to finde him a ſeruant to wait vpon him. When this was knowen, a great ſoꝛt of olde Souldiers vꝛew them together and ſtod whereas the Emperour ſhould paſſe by, euery one of them rubbing his backe againſt the ſtones, the Emperour demanded why they did ſo, becauſe (noble Emperour ſay they) wée bée not able to kéepe ſeruants to doe it. Why (quoth the Emperour) one of you might claw and rubbe an others backe well enough. So wiſely did he delude the pꝛactiſe of Paraſites, accoꝛding to the olde pꝛouerb, It is merry when knaues meete. Notwithſtanding Maiſter Eliot reꝛpoꝛteth of himſelfe, that he found great commodity in one kind of fricacy, which is thus. In the moꝛning after we haue béene at the ſtoole, with our ſhirt ſléeues oꝛ bare hands (if our fleſh be tender) firſt ſoftly and afterward faſter to rub the bꝛeſts and ſides downeward and ouerthwart, not touching the ſtomacke and belly, and after to cauſe our ſeruant ſemblably to rub ouerthwart the ſhoulders and backe, beginning at the necke bone, not touching the raines of the backe, except we doe fœle there much cold and winde, and afterward the legs from the knée to the anckle, laſt the armes from the elbow to the hand wꝛeſt. And foꝛ thoſe that cannot exerciſe their

Three ſorts of rubbings.

A merry tale of rubbing.

A kinde of rubbing good for all men.

bodies at conuenient times, either becauſe they are letted with neceſſary buſineſſe, or elſe by reaſon of vtter weakeneſſe, this kinde of rubbing may well be vſed in ſtead of exerciſe. For rubbing is in ſtead of exerciſe, as Georgius Pictorius writeth. But leauing all kinde of tricacies to ſuch as haue leiſure, I preſcribe none other preparation to be vſed before exerciſe, but onely euacuation of excrements from all ſuch partes as nature hath appointed thereunto. That is, when you are riſen from ſléepe, to walke a little vp and downe, that ſo the ſuperfluitie of the ſtomacke, guttes and liuer, may the more ſpéedily deſcend, and the more eaſily be expelled. That done, to waſh your face and handes, with cleane cold water, and eſpecially to bathe and plunge the eyes therein. For that not onely cleanſeth away the filth, but alſo comforteth and greatly preſerueth the ſight, (as Auicen writeth) whereof ſtudents ſhould haue a ſpeciall care. Moreouer to extend and ſtretch out your handes, and féete and other limmes, that the vitall ſpirites may come to the vtter partes of the body. Alſo to combe your head, that the pores may be opened to auoide ſuch vapours as yet by ſléepe are not conſumed. Then to rubbe and cleanſe the téeth. For the filthineſſe of the téeth is noyſome to the braine, to the breath, and to the ſtomacke. They may be cleanſed (as Cornelius Celſus teacheth) by waſhing the mouth with colde water, putting thereto a little vineger. And with the ſame (if you liſt) you may gargarize or guddle in your throate, and after rubbe them hard with a dry cloth. Some vſe to rubbe their téeth and gummes when they waſh with a Sage leafe or two, which is good to preſerue them from corruption, and abateth the rancke ſauour of the mouth. All theſe things (which are fiue in number) are briefly comprehended in *Schola Salerni*, as followeth.

Exercitatio alui & viſica vacuationem prærequirit.

Waſhing of the face and bathing of the eyes.

To combe the head vpward towards the crowne as Barbers vſe to do is beſt.

Rubbing of the teeth.

Lib. 1. cap. 2.

Lumina

Lumina manè, manus ſurgens gelida lauet vnda.
Hac illac modicum pergat, modicum ſua membra
Extendat: crines pectat, dentes fricet: iſta Cap. 2.
Confortant cerebrum, confortant cætera membra.

After this preparation, as occaſion ſhall ſerue, you may fall to exerciſe, yet firſt you muſt diligently conſider where and when (that is to ſay) the place, and time. The place where exerciſe is to be vſed doth chiefly concerne the aire, which among all things, not naturall, as in habitation, ſo in exerciſe is greatly to bee regarded, for as much as it doth both encloſe vs about, and alſo enter into our bodies, eſpecially the moſt noble member which is in the heart, and we cannot be ſeparate one houre from it for the neceſſity of breathing. Wherefore exerciſe muſt be vſed in a good and wholeſome aire, which conſiſteth in foure points. Firſt, that it be faire and cleare without vapours and miſts. Secondly, that it be lightſome and open, not darke, troublous and cloſe. Thirdly, that it be not infected with carraine lying long aboue ground. Fourthly, that it be not ſtinking or corrupted with ill vapours, as being nere to Draughts, Sincks, Dunghils, Gutters, Chanels, Kitchings, Churchyards, or ſtanding waters. For the aire ſo corrupted, being drawen into our bodies, muſt of neceſſity corrupt our bodies alſo. Theſe foure properties are briefly contained in two verſes in *Schola Salerni*.

The place and time of exerciſe.

Aier.

Foure properties of holſome aire.
1
2
3
4

Lucidus & mundus ſit ritè habitabilis aer,
Infectus neque ſit, nec olens fetore cloaca.

Now for the time when you ſhould exerciſe, that diuine Phyſition Hippocrates teacheth vs plainely, ſaying, Let labour go before meate. Whoſe authoritie Galen following, ſaith, Wee muſt begin the preſeruation of health with labour, after that take meate, drinke, and

The fitteſt time of exerciſe. *Epid. 6. Sect. 4. Lib. 2. de San. Tuen. cap. 2.*

so forth. The time then most conuenient for exercise, is when both the first and second digestion is complete, as well in the stomacke as in the veines, and that the time approcheth to eate againe. For if you doe exercise sooner, or later, you shall either fill the body with raw humours, or else augment yellow choler. The knowledge of this time is perceiued by the colour of the Urine, for that which resembleth vnto cleare water, betokeneth that the iuice which commeth from the stomacke is crude in the vrines. That which is well coloured, not too high or base, betokeneth that the second digestion is now perfect. Where the colour is very high or red, it signifieth that the concoction is more then sufficient: Wherefore when the Urine appeareth in a temperate colour, not red, nor pale, but as it were guilt, then should exercise haue his beginning. By this meanes doth Galen trie out the time most fitte for exercise. But because euery man hath not skill to iudge of Urine, or hath not leysure or opportunitie to view his water in a glasse as often as hée would or should exercise, for the time most conuenient, it shall bée sufficient to remember that Golden sentence of Hippocrates, Let exercise be vsed before meate.

The colour of the Vrine sheweth whē we should exercise.

Inst. l. 2, cap. 4.

Which rule (as that famous Phisition Fuchsius noteth) is vnaduisedly neglected in the Schooles of Germany. For there the Schollers neuer exercise but forthwith after meate, either leaping, or running, or playing at the Ball, or coyting, or such like. And the same abuse is rife among vs here in England, both in Vniuersities, and in the Grammer Schooles. Wherefore it is no maruaile if Schollers oftentimes be troubled with Scabs and other infirmities growing of corrupt humours: because by that meanes great store of raw humours are engendred and brought forth to the Skin: (according to the saying of Hippocrates) If a man exercise vnpurged, Biles will breake foorth. Wherefore I counsaile

An abuse of exercise touching the time.

counſaile all ſtudents not to exercise immediately after meate, for by that meanes the meate is conueied into all the members before it bee concocted or boyled ſufficiently. Yet to riſe vp after meate, and to ſtand vpright for a while, or to walke ſoftly a little is very holſome: that ſo the meate may deſcend to the bottome of the ſtomacke, where (as Auicenna writeth) reſteth the vertue of concoction, and is one of the firſt leſſons *in Schola Salerni*, To riſe after meate. But haſtie moouing driueth the naturall heate from the inward parts, and cauſeth ill digeſtion. As for craftſmen, and labourers, if any demaund the queſtion how they can haue their health, and fall to worke ſtraight after they haue eaten, I anſwere with Virgil: Great labour ouercommeth all things. And as Galen writeth, Wee write theſe things, neither to the Germanes, nor to other rude and barbarous nations, no more then to Beares and Bores, and Lyons, and ſuch like: but to the Gretians, and to them which though they be Barbarians by kind, yet they follow the faſhions of Greece. So I write not theſe precepts for labouring men, but for ſtudents, and ſuch as though they be no ſtudents, doe yet follow the order and diet of ſtudents. Antonius the Romane Emperour, who liued in Galens time, and had a ſpeciall care of his health, was wont to come to the wraſtling place about ſunne ſetting when daies were at the ſhorteſt, and about nine or ten of the clocke when they were at the longeſt. Whoſe example if any liſt to follow (as Georgius Pictorius doeth interprete) he ſhould exerciſe in Summer fiue houres before none, and in the Winter in the after none at Sunne going downe, and in the Spring time nere by none. But I reſtraine no man to the houre, ſo it be done according to the rules aforeſaid, that is briefly to conclude, after the excrements be auoided, in an wholeſome ayre, and before meate: Yet is it not ſufficient in exerciſe to obſerue the time, the things proceeding, except we kéepe

Epid. 6. Sect. 5. Apho. 33.

Riſe vp after meate.

Geor. 1. De Santa. lib. 1.

The exerciſe of the Emperour Antony. *Paleſtra.*

Three things to be obſerued touching the time of exerciſe.

a meaſure therein: which alſo is taught by Hippocrates in the word (*mediocria.*) And although euery man doth know (as Cicero ſaith) that a meaſure is beſt in all things, or that meaſure is a merrie meane, yet few can hit that meane, as well in other things as in this, vnleſſe they be directed by a certaine rule. Wherefore Galen, who leaueth nothing vnperfect, ſetteth downe foure notes, by the which we may know how long we ſhould exerciſe, and when we ſhould giue ouer. The firſt is to exerciſe vntill the fleſh doe ſwell: The ſecond, is vntill the fleſh be ſomewhat ruddie: The third, vntill the body be nimble, actiue, and ready to all motions: The fourth is, vntill ſweate & hoat vapors burſt forth. For when any of theſe doe alter, wee muſt giue ouer exerciſe. Firſt, if the ſwelling of the fleſh ſhall ſeeme to abate, wee muſt giue ouer forthwith. For if wee ſhould proceede, ſome of the good iuice alſo would be brought forth, & by that meanes the body ſhould become more ſlender and drie, and leſſe able to encreaſe. Secondly, if the liuely colour ſtirred vp by exerciſe ſhall vaniſh away, we muſt leaue off, for by continuance the bodie would waxe colder. Thirdly, when agilitie of the lims ſhall begin to faile, we muſt giue ouer, leaſt wearineſſe and feeblenеſſe do enſue. Fourthly, when the qualitie or quantitie of the ſweate is changed, wee muſt ceaſſe, leaſt by continuance, the ſweat be greater or hotter, and ſo the body become colder and drier. But of theſe foure notes, ſweat and ſwelling of the fleſh, are the chiefeſt to be marked in exerciſe, as Hippocrates ſheweth. In exerciſes ſweate is a ſigne of extenuation comming forth by drops, & as it were flowing out of little brookes: or elſe abating of the tumour. As who ſhould ſay, ſweate and abating of the fleſh are two of the chiefeſt ſignes, to know when we ſhould giue ouer exerciſe. This meaſure Pythagoras, that was firſt named a Philoſopher (though no Phyſitian) hath yet defined in his Golden verſes. Thus latined by Vitus Amerbachius.

1. *Offi.*

Lib.1.de ſan. tuen.cap.12.

The meaſure of exerciſe.

1
2
3
4

Epi.6.Sect.3. Apho.4.

Corporis

Corporis & debes non intermittere curam,
Inque cibo potuq́, modus ſit, gymnaſiuq́.
Hoc fiet laſſum, ſi te non illa grauabunt.

The ſame in effect is vttered by that excellent Greeke Orator Iſocrates in his Oration *ad Demonicum*. Vſe thoſe exerciſes of the bodie, which may rather preſerue thy health than thy ſtrength: which thou mayeſt obtaine by this meanes, If thou leaue off from labour, while thou art yet able to labour.

The remedy of immoderate exerciſe.

Now as I haue ſhewed what time we ſhould giue ouer exerciſe, ſo here I will end my treatiſe of exerciſe, if firſt I ſhall declare, what remedie is to be vſed againſt wearineſſe, which commeth by immoderate labor, either voluntarie or neceſſarie, for we cannot alwaies keepe the meane, but we muſt doe as cauſe requireth. Wearineſſe, as all other infirmities of the body, is cured by the contrarie: that is to ſay, by reſt. According to the ſaying of Hippocrates: In euery motion of the bodie, when it beginneth to be wearie, then to reſt by and by, is a remedie of wearineſſe. For when the body is tyred through ouermuch labour, and ſtrength fayleth, and naturall moyſture decayeth, then reſt for a time recouereth ſtrength, reuiueth the ſpirits, and maketh the limmes able to endure labour, whereas otherwiſe they would ſone languiſh and pine away. Which thing Ouid well perceiued as appeareth, where he ſaith.

Lib. 2. Apho. 42.

Quod caret alterna requie durabile non eſt:
Hæc reuocat vires, feſſaq́ membra leuat.

Lib. 1. Epiſt. 4.

Where the Poet hath worthily added the word (*Alterna*) that is to ſay, done by courſe, for as it is not conuenient alwaies to labour, ſo is it not good alwaies to reſt. For that were idleneſſe or ſlothfulneſſe, which corrupteth both the body and ſoule. For in the body through immoderate reſt is ingendred cruditie, and great ſtore of noyſome

noysome humours. Wherefore Galen reckoneth Idleneſſe and immoderate reſt, among the cauſes of cold diſeaſes. And what inconuenience doth grow vnto the ſoule thereby, is taught by the example of King Dauid, who through his idleneſſe committed adulterie. 1. Sam. 11. 1. But moderate reſt doth comfort both the bodie and mind as Ouid writeth.

Lib. de morb. cau. ca. 3.

Lib. 1. de pont.

Ocia corpus alunt, animus quoque paſcitur illis:
Immodicus contrà, carpit vtrumque labor.

Wherefore I will conclude with that notable ſentence of Galen: As ſluggiſh reſt of the body is a very great diſcommodity to the preſeruing of health, ſo no doubt in moderate motion there is very great commoditie.

De Sue. ho. & vi. cap. 3.

Of ſtudie or exerciſe of the minde in what order we may ſtudie without hinderance of our health.

Chap. 2.

As man doth conſiſt of two parts, that is, of body and ſoule, ſo exerciſe is of two ſorts, that is to ſay, of the bodie, and of the minde. Hitherto I haue ſpoken of exerciſe of the bodie, now I will intreate of exerciſe of the minde, which is Studie: that is (as Tully deſineth it,) A continuall and earneſt cogitation applyed to ſomething with great deſire.

What ſtudie is.

Lib. 2. de in. Acad. 4.

This kinde of exerciſe (as Tully writeth) is the naturall nouriſhment of the mind and wit, for ſo he ſaith. The conſideration and contemplation of nature, is as it were a certaine naturall foode of our mindes and wittes, and to a learned and skilfull man, to ſtudie, is to liue. And likewiſe, there is ſo great loue of learning and knowledge ingrafted in vs by nature, that no man can doubt, but that mans nature of it ſelfe without any commodity is drawen thereunto. Which thing may well be perceiued euen in

litle

litle children: for as soone as they haue gotten strength to goe of themselues, they are as busie as Bees, and they deuise a thousand toyes to be occupied in. Which motions no doubt proceed from the mind. For (as Tully saith) The musing of the minde neuer ceaseth. Idlenesse therefore is not onely against nature, but also dulleth the minds, as Ouid, worthily writeth: *Offici.* 1. Idlenesse is against nature. *Lib.* 5. *de Trist.*

Adde quod ingenium longa rubigine lesum,
Torpet, & est multò quàm fuit ante minus.
Fertilis assiduo si non renouetur aratro,
Nil nisi cum spinis gramen habebit ager.

Wherefore notable is that counsaile of Isocrates *ad Demonicum*. Endeuour to be laborious in bodie, and studious in minde: for as our bodies are encreased by moderate labours, so are our minds by honest doctrine. Which lesson, Publius Scipio, who first was named Aphricanus, well followed as Tullie alleageth by the witnesse of Cato: whose saying (because it is worthy and most fit for students) I will recite *verbatim*: Scipio was wont to say; That he was neuer more leasureless than when he was leasurefull: and neuer lesse alone, than when he was all alone. Of this saying Tully speaketh as followeth: A noble saying surely, and meet for a worthy and wise man: which declareth, that he both in his leasure, was woont to muse of matters to be done; and also in his solitarinesse, to debate them with himselfe, so as he was nothing idle at any time, and sometime he needed not the communication of other. So those two things, leasure and solitarinesse, which bring a dulnesse vpon other: made him the quicker. Leasure then and solitarinesse are two of the chiefest things appertaining to study. Which two who so hath obtained, and is a louer of learning (as Isocrates speaketh) let him obserue these rules following: *Offici.* 3. Scipio his saying to be followed of Students.

Mane citò lectum fuge, mollum discute somnum:
Templa pete as supplex & venerare Deum.

Those

How to begin our ſtudie.

Thoſe things preſuppoſed which I haue ſpoken of in the preparation of exerciſe of the body, this golden leſſon of Lilie is next to be obſerued. And if you goe not to the Church, yet forget not to ſerue God. And for this purpoſe no time is more conuenient than the morning. Which the Prophet Dauid euery where witneſſeth in his Pſalmes, namely Pſalme fiue, ſaying, My voice ſhalt thou heare betimes ô Lord: early in the morning will I direct my prayer vnto thee, and will looke vp. And for ſtudie how much better the morning is than other times of the day, the reaſons following may declare. Firſt of all there be three Planets (as the Aſtronomers teach) moſt fauourable to learning. That is, *Sol*, *Venus*, and *Mercurie*, theſe three in a maner mæting together when night approcheth, depart from vs, but when day drawеth nære, they returne and viſit vs againe. Wherefore the beſt time for ſtudie is early in the morning, when the Planets be fauourable to our purpoſe. Againe when the Sunne ariſeth, the aire is moued, and made more cleare and ſubtill, and the bloud and ſpirits of our bodies doe naturally follow the motion and inclination of the aire. Wherefore the morning or ſunne riſing, is moſt fit for ſtudie. Ariſtotle therefore in his Oeconomikes, not without great cauſe biddeth vs to riſe before day, and ſayeth, that it preuaileth greatly both to the health of the body, and to the ſtudie of Philoſophie. Whoſe counſell that famous Orator of Græce Demoſthenes, diligently followed (as Tully reporteth of him) Demoſthenes ſaid that he was grieued, if artificers at any time did exceede him in diligence: whoſe good example I wiſh all ſtudents to follow, hauing alwaies in minde this ſhort ſentence, The morning is beſt for ſtudie. And not to imitate the practiſe of Bonacius a young man, of whom Poggius the Florentine maketh mention. This Bonacius was wont to lie long in bed, and when he was rebuked of his fellowes for ſo doing, he anſwered ſmiling, that he gaue eare to certaine

The morning moſt fit for prayer.

The beſt time for ſtudie is the morning.

A good counſell for ſtudents.

Tuſcu. 4.

An example of a ſlothfull Scholer.

taine persons who contended and disputed before him. For assone as I wake (said he) there appeareth in the shape of women Carefulnesse & Slouthfulnesse. Carefulnesse biddeth me to rise, & fall to some worke, and not to spend the day in my bed. Contrariwise Slouthfulnesse biddeth me lie still, and take mine ease, and kepe me from cold in my warme couch. Thus while they vary and wrangle, I, like an indifferent Judge inclining to neither part, lie hearkening and loking when they will agree. And by this meanes the day is ouerpassed or I beware. This young mans practise I leaue to loytering Lurdens, and returne againe to diligent students, who hauing vsed the preparation aforesaid, must apply themselues earnestly to reading & meditation for the space of an houre: then to remit a litle their cogitation, and in the meane time with an Iuorie combe to kembe their head from the forehead backewards about fortie times, and to rubbe their teeth with a course linnen cloth. Then to returne againe to meditation for two houres, or one at the least, so continuing, but alwaies with some intermission, vntil toward none. And sometimes two houres after none, though seldome, except we be forced to eate in the meane season, for the Sunne is of great power at the rising, and likewise being in the middest of the heauens. And in that part also which is next to the middest, which the Astronomers call the ninth part and the house of wisedome, the Sunne is of great vertue. Now because the Poets doe account the Sunne as captaine of the Muses and Sciences, if any thing be diligently to be considered, we must meditate thereon especially the houres aforesaid. As for the residue of the day it is conuenient rather to reuolue things read before, than to reade or muse of new. Alwaies remembred that euery houre once at the least we remit a little while the earnest consideration of the minde: neither should we meditate any longer than we haue pleasure therein. For all wearinesse is hurtfull to

How long we should study without intermission.

A sternoone studie not very good.

Incubratio nocturna studiosis inimica.

health, wearinesse of the body is euill, but wearinesse of the minde is worse: and wearinesse of both worst of all. For contrarie motions draw as it were a man in sunder and destroieth life. But nothing is more hurtfull than studying in the night. For while the sunne shineth ouer vs, through the power thereof the pores of the bodie are opened, and the humours and spirits are drawen from the inner parts outward. And contrariwise, after the sunne setteth, the bodie is closed vp, and naturall heat

Why studie is better by day than night.

fortified within. Wherefore to watch and to be occupied in minde and body in the day time, is agreeable to the motions of the humors and spirits: but to watch and to studie in the night, is to striue against nature, and by contrarie motions to impaire both the bodie and minde. Againe, by continuall operation of the aire opening the pores, there followeth exhalation and consumption of the vitall spirits, whereby the stomacke is greatly weakned, and requireth a renewing and repairing of the spirits: which may best be done in the night season when naturall heat returneth from without to the inward parts. Wherefore whosoeuer at that time shall begin long and difficult contemplation, shall of force draw the spirits from the stomacke to the head, and so leaue the stomacke destitute: whereby the head shall be filled with vapours, and the meate in the stomacke for want of heate, shall be vndigested or corrupted. Well therefore saith Erasmus, Night watchinges are thought very perilous. Notwithstanding I know that such as bee good students indeede, hauing alwaies in mind that notable saying of Plinius: That all time is lost which is not spent in studie, doe spare no time, neither night nor day from their bookes. Where-

Plinie his diligence to bee followed of Students.

of Plinie himselfe hath giuen a goodly example, in that by his own testimonie, he wrote that most excellent worke, called the historie of nature, in the night, and at odde times: Yea, Galen in his olde age (as he writeth) was faine to eate Lettuse boyled, of purpose to make him

sleepe,

ſléepe, becauſe in my youth (ſaith he) of mine owne accord I vſed to watch. And againe he ſaith, I ſurmounted all my ſchoole-fellowes in ſtudie, not only in the day time, but alſo in the night. As for poore ſtudents, they muſt follow the example of Cleanthes, who in the night time by drawing of water, got where withall to finde himſelfe in the day to ſtudie Philoſophie vnder Chryſippus. Or as that excellent Poet Plautus, who was faine for his liuing to ſerue a Baker in turning a Querne or handmill, that he might yet ſometime apply his ſtudie. Or the example of that noble King Alured or Alfred the firſt founder of the Vniuerſitie of Oxford, who deuided the day and the night into three partes, and ſpent eight houres in eating, drinking, and ſléeping, and eight houres in hearing and deciding of cauſes, and eight houres in ſtudie: euen ſo may poore Schollers beſtow eight houres in ſeruice, eight houres in ſtudie, and eight houres in ſléepe and reſt. Wherefore let not poore ſtudents diſdaine to doe ſeruice in the day, that they may yet employ ſometime in the night. And if they ware pale with ouermuch ſtudie, it is no reproch, but a very commendable ſigne of a good Student. Yet would I haue none to ſtudie ſo much, that thereby they ſhould fall into ſickeneſſe, or become melancholike, as Homer writeth of Aiax and Bellerophon. Thus much touching the time moſt conuenient for ſtudie: Now touching the place moſt fit for that purpoſe, I am of Quintilians minde, that to ſtudie abroade, where wee may haue libertie to looke farre about vs, either by riuer ſides, or in pleaſant Woods, or Hilles, where the ſinging of Birds, or the aire may delight vs, is not ſo good as to ſtudie in a quiet cloſe place, be it Chamber, Gallerie, or Cloſet. For thoſe things which delight, doe rather remit our cogitation, and withdrawe our intention then procure it. Wherefore, Demoſthenes vſed to ſtudie in ſuch a place where no voyce could bee heard, and where hee had no proſpect,

Lib. 21. de ali. fo. cap. 40.

De Socto. bon. & vi. cap. 1.

Plautus painfulneſſe.

Better to be pale with ſtudie than loue.

What place is moſt fit for ſtudie.

ſpect, leaſt that his eyes ſhould alienate his minde from his preſent purpoſe. Whoſe examples may teach all Students, that a cloſe place without noyſe, not full of light is beſt to ſtudie in: nay, one light (by Quintilians iudgement) is ſufficient. And that light which is, ſhould not come directly againſt our faces, for that is hurtfull to the ſight, but it ſhould come alwaies on that ſide which is contrarie to the penne hand. Alſo, to ſtand at our ſtudie, or to leane vpon ſome Pillow or Quiſhion, as long as wee may well endure it, is much better then to ſit continually, becauſe by that meanes the bloud and humours may haue more eaſie paſſage to all the parts of the bodie, and the excrements may the better deſcend: for by much ſitting and cold, many Students in their old age (if happily they liue ſo long) fall to the gout, to the dropſie, and ſuch like. But I would haue Students whether they ſtand or ſit, alwayes to remember, That a meaſure is beſt in all things. And if it happen that we be cloyed with ſtudie, then muſt wee fall to recreation, and vſe ſome honeſt play or paſtime: yet ſo as Tully preſcribeth, Wee may lawfully vſe play and paſtimes, but euen as ſleepe and other reſtings, at ſuch time as wee haue ſufficiently ended graue and earneſt cauſes, and the verie manner of our play muſt not be diſſolute nor vnſober, but honeſt and pleaſant. Whereof wee haue a notable example in Valerius Maximus, of Sceuola that learned Lawyer, who being wearied with lawe matters, was wont to recreate his minde with Penniſe play, and therein is ſaid to haue excelled. Yet ſometimes he played at Dice, and Tables, when he had bene long buſied in well ordering the lawes of the Citizens, and ceremonies of the Gods. For ſo he ſayeth, As in earneſt matters he ſhewed himſelfe to be Sceuola, ſo in paſtimes he ſhewed himſelfe to be a man whom nature hath not made able to abide continuall labour. Likewiſe wee reade of Socrates the Philoſopher, who notwithſtanding he was adiudged by the

Lib. 10. cap. 3. Offi. 1. How play is to be vſed.

Lib. 3. cap. 8.

Sceuola optimè pila luſiſſe traditur.

Cic. 1. de Orat.

the Oracle of Apollo, to be the wiſeſt man in the world yet for recreation hee bluſhed not to ride vpon a reede among his little children: And when he was laughed to ſcorne of Alcibiades for ſo doing, he anſwered him very prettily, Tell no body (ſaith he) that thou ſaweſt me, vntill thou haue children of thine owne. As who ſhould ſay, ſuch is the affection of Parents towards their children, that they are not aſhamed oftentimes to play the children with them. But of recreation of the body I haue ſpoken ſufficiently before, and now I will ſpeake ſomewhat of recreation of the minde. For there be ſome paſtimes that exerciſe the minde onely, as Dice, Tables, Cards, and ſuch like, which becauſe they are accounted vnlawfull games, and forbidden euen by heathen writers, as by the ſage Cato in his morall precepts, I will omit them: and if any Student will vſe them he ſhall not doe it (by mine aduiſe) yet I will rehearſe one example of Dice-playing, becauſe it is famous. Caligula the Emperour (as Eraſmus reporteth) when he played at Dice, got more by lying and forſwearing, than by true play. And vpon a time, yeelding his turne of caſting vnto his next fellow, going forth to the doore, he eſpied two rich Gentlemen of Rome paſſing by, whom ſtraightway he commanded to be taken, and their goods to be ſeiſed to his vſe. And ſo returning againe into the houſe very toyfull, he boaſted, that he neuer had a more luckie caſt at the dice. As Caligula gat thoſe Gentlemens goods, ſo thinke I all is gotten that is wonne by dicing. Therefore I let it paſſe, and returne to my purpoſe. There is an ancient game called the Cheſſe, which was inuented after Polidorus Virgilius, in the yeare of the world, 3635. by a certaine wiſeman called Xerxes, to mitigate the minds or hearts of tyrants. For it declareth to a tyrant that maieſtie or authoritie, without ſtrength, helpe and aſſiſtance of his men and ſubiects, is caſuall, feeble, and ſubiect to many calamities. This game is an earneſt

A wittie anſwere of Socrates made to Alcibiades.

Vnlawfull games.

Trochoſ lude, aleas fuge.

Lib 6. Apoph.

The dice play of the Emperour Caligula

Play at the Cheſſe.

exercise of the minde, and very commendable and conuenient for students, and may easily be prouided to be alwaies readie in their chambers. But for a mind wearied with studie, and for one that is melancholike, (as the most part of learned men are) especially those that be excellent, as Aristotle witnesseth, there is nothing more comfortable, or that more reuiueth the spirits than Musicke, according to that saying of Hesius,

Probl. Sect. 30. quæst. 1. Omnes homines qui ingenio claruerunt, melancholici fuerunt.

Nam nihil humanas tanta dulcedine mentes,
Afficit, ac melica nobile vocis opus.

And because it is one of the liberall Sciences, it ought the more to be esteemed of Students. And that for good cause. For by the iudgement of Aristotle, Musicke is one of those foure things that ought to be learned of youth in well gouerned common wealthes: and in the fourth Chapter of the same booke, he declareth that Musicke is to be learned, not onely for solace and recreation, but also because it moueth men to vertue and good maners, and preuaileth greatly to wisedome, quietnesse of minde and contemplation. But what kind of Musicke euery Student should vse, I referre that to their owne inclination. Howbeit the examples following may declare, that the Harpe of all instruments is most auncient, and hath bene in greatest price and estimation. Orpheus that auncient Poet and Harper most excellent, (as the Poets surmised) did with his Musicke delight wilde Beastes, as Lyons and Tigers, and made them to follow him, and with his sweete harmonie, drew stones and woods after him, that is to say, moued and qualified the grosse hearts and rude mindes of men. The Prophet Dauid delighted in the Harpe, and with the sweete melodie thereof deliuered King Saul from the vexation of the euill Spirite. Marsilius Ficinus speaking of himselfe sayeth, I also, (if I may make vnequall comparison)

Politi. 8. cap. 3.

The commodities of Musicke.

The Harpe the most ancient instrument.

Sam. 1. cap. 16. Lib. 1. de Stu. Sa. Theo.

pariſon) doe proue oftentimes at home, how much the ſweete tune of the Harpe, and ſinging, doe preuaile againſt the dumpes of melancholie. And if euery ſtudent could play vpon inſtruments, it were the more commendable. For Themiſtocles (as Tully writeth) becauſe he refuſed the Harpe at a feaſt, was counted vnlearned. *Tuſcu. 1.* And Socrates when he was old, ſo much eſteemed of Muſicke, that he was not aſhamed being olde, to learne among boyes to play vpon inſtruments. And how comfortable Muſicke is to all ſorts of men, we may plainly perceiue by labourers, for the gallemen, the poughman, the carter, the carrier, eaſe the tediouſneſſe of their labour and iourney with ſinging and whiſtling: yea the brute beaſtes be delighted with ſongs and noyſes, as mules with belles, horſes with trumpets and thalmes, are of a fiercer ſtomacke to their appointed miniſterie. Wherefore I councell all ſtudents oftentimes to refreſh their wearied minds with ſome ſort of melodie. For ſo ſhall they driue away the dumpes of Melancholie, and make their ſpirits more liuely to learne. And ſo I ende this treatiſe of labour. *Graec. 3. Apoph.*

Of Meate. Chap. 3.

After labour there followeth in the ſentence of Hip. *Cibus*, whereby he giueth vs to vnderſtand, that meate muſt be taken after we haue exercized. The neceſſitie whereof needeth no proofe, conſidering that nature hath taught all liuing creatures to ſeeke by ſuſtenance to maintaine their liues. The infant new borne ſeeketh to ſucke. The lambe, the calfe, the colt, yea the whelpe yet blinde gapeth for the dugges of the damme. For ſuch is the ſtate of man and beaſt touching the body, that the ſpirites, humors, yea the ſound ſubſtance of all partes doe continually waſte and weare away: ſo that vnleſſe by nourithment other like be reſtored, of neceſſitie the whole The neceſſitie of meates.

muſt ſhortly be conſumed. For life may well be compared to the matche of a lampe, which if it be not continually fed with ſufficient oyle is ſone extinguiſhed. Againſt this neceſſary and naturall imbecilitie and mortalitie of mankinde, God of his infinite prouidence and goodneſſe hath prouided foode, whereby to repaire, to reſtore and entertaine ſo long as his good pleaſure is, the continuall impairing and decaying of our fleſh. Wherefore it behoueth vs to haue a ſpeciall care and regard that wee vſe ſuch meates as may beſt nourith our bodies, and in no wiſe hinder our health. Which to performe it is neceſſarie, that in meates we conſider ſixe things. Firſt the ſubſtance, ſecondly the quantitie, thirdly the qualitie, fourthly cuſtome, fiftly time, laſtly order. Theſe ſixe are briefly ſet downe in *Schola Salerni*, though not in like order as followeth:

Six things to be conſidered in meates.

Quale, Quid & Quando, Quantum, Quoties, vbi dando: Iſta notare cibo debet medicus bene docius.

Theſe ſixe I ſhall briefly handle as they are propoſed.

The ſubſtance of meates.

Concerning the ſubſtance of meates, ſome are good which make good bloud, and ſome are ill which engender ill bloud. Which difference may eaſily be perceiued by the view of the Treatiſe following diuided into three parts according to Galen. Firſt I ſhall ſpeake touching Corne or Graine, next touching Herbs and Fruites, laſtly touching liuing and ſenſible creatures, and their parts pertaining to diet.

Lib. 1. de Ali. fa.

Of Wheate. Chap. 4.

Triticum.

Of all corne or graine vſed in diet Wheate is the chiefeſt. Theophraſtus deſcribeth diuers ſorts of Wheate, but the greateſt difference in my iudgement is in the colour, for ſome is browner or blacker, and other is whiter & fairer. The beſt kind of Wheate was called in old time *Siligo*, whereof was made the fineſt bread called

Panis

Panis Siligineus, which we call Manchet, and was plentifull among the Romaines, and other Nations also subiect to the Romaine Empire. And although Plinie preferre the wheate of Italy before all other, confirming the same by the saying of the ancient Poet Sophocles: And doe describe Italy so fruitfull of white Wheate: yet as I thinke we haue as good Wheate in England, both red and white as may be found in any Countrey in all Europe, and as good bread is made thereof, especially that of Yorke, which they call Maine bread. Wheate in nature is manifestly hote, and being laide to outwardly in a medicine, is hote in the first degree without any manifest moysture. And touching the choice of wheate which is best to make Bread withall, Matthiolus perfectly describeth: Wheate whereof the best Bread is made, should be hard, thicke, heauie, yealow, bright, full ripe, cleane, growen in a fat Soyle. And if we cannot conueniently prouide Wheate that hath all the foresaid properties, yet let it be such as Galen requireth. Let it be hard Wheate, that will not easily be broken betweene the teeth, let it be thicke or close together, not lose or open: let it be heauy or weighty, let it be of yellow colour. Of such Wheate as this, may be made that Bread which is best and most wholesome for youth and age, which ought to haue fiue properties. First it must be well leauened, for Bread without Leauen is good for no man. Notwithstanding in England our finest Manchet is made without Leauen. Next it ought to be light, for thereby it is knowen, that the clamminesse thereof is gone. Thirdly it ought to be well baked, for bread that is ill baked is of ill digestion, and sore greeueth the stomacke. Fourthly it must be temperately salted, for bread ouersweete is a flopper, and bread ouer salt is a dryer. The fifth thing is that bread should be made of the best wheate, such as I haue spoken of before. These fiue properties are briefly comprised in two verses in *Schola Salerni*.

Ga. lib. 1. de Ali. fa. cap. 2. Lib. 18. cap. 7.

Maine bread of Yorke.

Galen. lib. 1. de Ali. fa. ca. 9.

Lib. 2. Dios. cap. 78.

What wheate is best.

Lib. 1. de Ali. fa. cap. 2.

Wheat bread ought to haue fiue properties.

Gal. lib. 1. de Ali. fa. cap. 2.

Panis non calidus, nec sit nimis imeteratus,
Sed fermentatus & oculatus, sit bene coctus,
Et salsus modice, & frugibus validis electus.

But the firſt verſe containeth two other notes touching bread. The one is, that it ought not to be eaten hotte, becauſe it ſtoppeth much and ſwimmeth in the ſtomacke by reaſon of his vaporous moyſture, yet is the ſauour of new bread very wholeſome, and reuiueth one out of a ſowne, as Arnoldus ſaith. The other is, that we ought not to eat bread that is verye ſtale or mouldie, for it vexeth the body and ingendreth melancholy humors. Whereupon it followeth that bread to be beſt, which is made of pure flowre of good wheate, ſufficiently leauened, ſomewhat ſalted, well moulded, well baked, neither too new nor too old: that is to ſay, after Doctor Boord, that it be at leaſt a day and a night old, and not paſt foure or fiue dales olde, except the loaues be very great, which definicion Galen himſelfe vttereth in theſe wordes: That bread is moſt eaſily digeſted, which is well leauened, and well kneaded or wrought, and well baked. Whereby it appeareth that all kinde of bread made without leauen is vnwholeſome, and after Galen deſcendeth ſlowly from the ſtomache, ingendreth groſſe humors, cauſeth appilations of the liuer, encreaſeth the weakeneſſe of the ſplene, and bredeth the ſtone in the reynes. Wherefore cakes of all formes, Simnels, Cracknels, Wunnes, Wafers, and other thinges made of wheate flowre, as Fritters, Pancakes and ſuch like, are by this rule reiected. Seeing that wheate meale is not eaſilie digeſted, vnleſſe it be laboured with ſalt, with leauen, with mixture, with threſhing, and with the Ouen. Notwithſtanding common experience proueth in mens ſtomackes, that bread much leauened is beaute of digeſtion, and no bread is lighter than manchet, which is made of fine flowre of wheate hauing no leauen.

The ſmell of new bread very wholeſome.

What bread is beſt.

Lib. 1. de Ali. fa. 2.

Lib. 1. de Ali. fa. cap. 4.

Vnleauened bread is very vnwholeſome.

Ga. li. de Ali. fa. cap. 7.

Proceſſe of time doth alter mens ſtomackes.

And

And by the foresaid definition all loaues that are not baked in an Ouen, but vpon irons or hot stones, or vpon the earth, or vnder hot ashes, are vnwholesome, because they are not equally baked, but burned without and raw within. And of such loaues as are baked in an Ouen, the greatest Loaues do nourish most, after Walter Eliot, because the fire hath not consumed the moisture of them. But whether Bread be made in forme of Manchet, as is vsed of the Gentilitie, or in great Loaues, as it is vsed among the Yeomanry, or betwen both, as with the franklings, it maketh no matter, so it be well baked. Burned Bread, and hard crusts, and Pasty crusts, doe engender adust choler, and melancholy humours, as saith *Schola Salerni*.

The greatest loaues doe nourish most.

Burned crusts ill.

Non comedas crustam, choleram quia gignit adustam.

Wherefore the vpper crust aboue and beneath should be clipped away. Notwithstanding after Arnold, the crusts are wholesome for them that be whole, and haue their stomackes moist, and desire to be leane, but they must eate them after meate, for they must enforce the meate to descend, and to comfort the mouth of the stomacke. Browne bread made of the coursest of Wheate floure, hauing in it much branne, and that bread which Galen calleth *Autopyros*, that is, when meale wholly vnsifted, branne and all is made into bread, filleth the belly with the excrements, and shortly descendeth from the stomacke. And beside that it is good for labourers. I haue knowen this experience of it, that such as haue been vsed to fine bread, when they haue been costiue, by eating browne bread and butter haue been made soluble. But wheat is not only vsed in bread, but being sodden, is vsed for meate, as I haue seene in sundry places, and of some is vsed to be buttered.

Crusts good for some.

Brown bread.

Brown bread looseth the belly.

Buttered wheate.

But Galen himselfe (as he writeth) trauelling into the Countrey, for want of other food was faine to eate sodden

Lib. 1. de Ali. fa. cap. 7.

ſodden Wheate in an Huſbandmans houſe: but the next day after, hee and his mates that had eaten with him, were much grieued thereby both in ſtomacke and head. Whereby he concludeth, that it is heauie and hard of digeſtion, but being well digeſted, nouriſheth ſtrongly, and ſtrengthneth a man much: wherefore it is good for labourers. Of Wheate alſo, is made *Alica* and *Amylum* mentioned of Galen, things not vſuall among vs. Yet *Amylum* is taken to be Starch, the vſe whereof is beſt knowen to Launders. Alſo *Alica Saccharata* is taken for Frumenty, a meate very wholeſome and nouriſhing if it be well made, yet in digeſtion much like to ſodden wheate.

Frumentie.

As for the Turky wheate, French wheate, and ſuch like ſtrange graine, I will ouerpaſſe them, becauſe they be not vſuall in our Countrey of England. Yet of French wheate I can ſay thus much by experience, that in ſome partes of Lankaſhire and Cheſſhire they vſe to make Bread thereof for their houſhold, being mingled together with Barley, but for the Winter time onely. For when the heate of the yeare increaſeth, it waxeth rancke of ſauour. Alſo, therewith they fat their Swine, for which purpoſe it is greatly commended, and in my iudgement, it is more fit to feede Swine then men:

French wheate.

More of Bread ſhall be ſpoken hereafter when I intreate of other graine.

Of Rie. Chap. 5.

Rie bread.

Secale commonly called Rie, a Graine much vſed in Bread, almoſt throughout this Realme, though more plentifull in ſome places than in other: yet the Bread that is made thereof, is not ſo wholeſome as wheate bread, for it is heauie and hard to digeſt, and therefore moſt meete for labourers, and ſuch as worke or trauaile much, and for ſuch as haue good ſtomacks. There is

made

made also of Rie mixed with Wheate, a kind of Bread named Mistling or Mastling bread, much used in diuers Shires, especially among the family. Which being well made after the order prescribed in the Treatise of Wheate, is yet better than that which is made of cleane Rie, but that which is halfe Rie and halfe Barley is worse. Rie laid outwardly to the body, is hote and dry in the second degrée after Dodonæus, whose authority I alledge, because Galen hath written little or nothing thereof, except *Typha* be Rie, as Master Eliot iudgeth it: then is it a meane betwéene Wheate and Barley. The temperature of Rie.

Of Barlie. Chap. 6.

Barly, whereof also Bread is used to be made, but it doth not nourish so much as Wheate, and after Matthiolus, troubleth the stomacke, maketh colde and tough iuice in the body, nourisheth little, and engendreth winde, yet some affirme that it is good for such as haue the gowte. Barly is colde and drie in the first degrée, (and as Galen saith) howsoeuer it be used in bread, or ptisan, or otherwise, it is of cooling nature, and maketh thin iuice and somewhat cleansing. And in the tenth Chapter of the same booke, he saith that Barly bread passeth very soone from the belly. As of Wheate, so likewise of Barly there is great choise to be had, for some is better and some is worse. Yet all Barly generally, considering the nature thereof, is more méete for Drinke than Bread, and thereof is made the best Mault to make Ale or Béere. And though Barly be colde, yet it maketh such hote drinke, that it setteth men oftentimes in a fury. With Barly is made Barly water passing good in hote diseases to be used for a common drinke. It is best made with great Raisons, the stones being *In lib. 5. Dios. cap. 79.* Barly bread good for gowty folks. *Ga. lib. 7. de simp.* *Lib. 1. de Ali. fa. cap. 9.* Mault.

being taken out, with licorice shauen and clouen, with annise sæde bruised and barly hulled, adding thereto (if you list) some coling herbes, as Endiue, Succory, Violet leaues, Straw berry leaues, Borage, Sorrell, Spinage, and such like, sodden to the halfe, then strained. And with the same water is made barley creame, straining it with Almonds blanched and punned. A dosen Almonds will make a pinte, wherein if you put two or three spoonefuls of rose water, and a little sugar it will be pleasant.

Of Oates. Chap. 7.

Lib. 6. Simp. Oates, after Galen, haue like nature as barley, for they are dry, and digest in a meane, and are of temperature somewhat cold, also something binding, so that they helpe a laske, which I my selfe haue proued in cawdels made of oatemeale. Yet Galen affirmeth, that Oates are meete for beastes and not for men. Whose opinion in that point must be referred to the country where he liued. For if he had lined in England, especially in Lankashire, Chesshire, Cumberland, Westmerland, or Cornewale, he would haue said, that Oates had bene meate for men. For in these parts they are not onely prouander for horses, but they make malt of them, and therof good ale, though not so strong as of barley malte. Also of Oates they make bread. Some in cakes thicker or thinner as the vse is. Some in broad loaues, which they call Ianockes, of which kinde of bread I haue this experience, that it is light of digestion, but something windy, while it is newe it is meetly pleasant, but after a fewe daies it waxeth dry and vnsauory, it is not very agreeable for such as haue not bene brought vp therewith: for education both in diet and all things else, is of great force to cause liking or misliking. In Lankashire as I haue seene, they do not onely make bread and drinke of Oates, but also diuerse sortes of meates. For of the greatest or grotes

Lib. 1. de Ali. fa. cap. 14.

Oate bread.

Ianock bread.

Oates are bread, drinke, and meate.

grotes as they call them, that is to say, of Oates first dried and after lightly shaled, being boiled in water with salt, they make a kinde of meate which they call water-potage, and of the same boyled in whey they make whey-potage, and in ale, ale-potage: meates very wholesome and temperate, and light of digestion: and if any man be desirous to haue a taste of them, let them vse the aduise of some Lankashire woman. Sundry sorts of meates made of Oates.

Of Beanes. Chap. 8.

Beane, in coling and dryng is very nére in a meane temperature. Grene Beanes before they be ripe are cold and moist: but when they be dry they haue power to binde and restraine. The substance of Beanes is something cleansing, and the huske is somewhat binding. Pythagoras the Philosopher gaue forth this saying as some interpret, Abstaine from Beanes. Because they make the sight dull, and raise vp ill dreames (as Plinie saith.) But how so euer Pythagoras meant it, true is that saying of Galen, be they neuer so long boyled, or any way vsed they are windie. And againe he saith, Beanes are a windie meate, and hard to digest. Wherefore they are meate for Powers, as the Prouerb is, and for Ploughmen, but not for Students. Being sodden they are vsed to be eaten as wel grene as dry: the grene Beanes they vse to butter, the other they eate with salt vnbuttered. Of grene Beanes Galen giueth this iudgement. If they be eaten greene before they be ripe, the same happeneth to them which happeneth to other fruits which be eaten before they be full ripe: that is, they giue very moist nourishment to the body, and therefore full of excrements, and that not onely in the bowels, but also in the whole habite of the bodie. Also of Beanes, in Leycester-shire they make bread. I meane not Horse-bread (which is commonly done throughout England) but for their family. *Ga. lib. 7. Simp.* The nature of Beanes. *Lib. 1. de Ali. fa. cap. 19.* *Lib. 7. Simp.* Beanes are windy and hard of digestion. Greene Beanes. *Lib. 1. de Ali. fa. cap. 19.*

mily. But it can in no wise be wholesome, because it filleth the body full of winde: Notwithstanding I know that such as haue beene brought vp therewith doe like it well. So great a matter is it, to vse any thing from our childhood.

Of Peaſe. Chap. 9.

Lib. 1. de Ali. fa. cap. 21. Peaſe are better than Beanes.

Piſum, Peaſe, after Galen are like in ſubſtance to Beanes, and eaten after the ſame manner, yet they differ in two things. Firſt, in that they are not ſo windy as Beanes. And next, becauſe they be not ſo abſterſiue or cleanſing: and therefore they paſſe more ſlowly from the belly. There be three ſorts of Peaſe common among vs in England. The firſt, garden Peaſe or haſty Peaſe: The ſecond ſort is called gray Peaſe: The third greene Peaſe, both growing in the fields. The two firſt ſorts are vſed to be eaten greene before they be full ripe. Firſt they are ſodden, then buttered, ſalted, and peppered. But if any Student liſt to eate greene Peaſe, let him ſpare no Pepper vpon them, for that is a generall rule in Galen, for meates that be windy, whatſoeuer windineſſe there is in meates, it is corrected by things that heate and extenuate. Peaſe are commended in *Schola Salerni* on this wiſe.

Three ſorts of Peaſe.
1
2
3

How Peaſe or Beanes ſhould be eaten.

The ſeaſoning of windie meates.

Piſam laudandam delegimus ac reprobandam:
Pellibus ablatis ſunt bona piſa ſatis:
Sunt inflatiua cum pellibus atque nocina.

That is, they be wholeſome to eate when the huſks be taken away, for if they be eaten in the huſks, they be hurtfull and doe inflate. But how they ſhould be eaten without the huſke I doe not know, except it be in Pottage: for they are not wont to be blaunched as Almonds, but there is made of them a kinde of broth, or pottage called Peaſe pottage. Some make it with Peaſe

Peaſe potage.

boyled

boyled whole, but that is not good. Other streine the Pease after they be boyled, and that is best. And this kinde of pottage is commended of Arnoldus, vpon the said verses, for it maketh (saith he) the belly laxatiue, and procureth vrine, and vnstoppeth the vaines. Wherefore it is wholesome at such times as folkes vse grosse and oppilatiue meates, as on fasting daies. And in England it is vsed accordingly, for commonly Pease pottage is most eaten in Lent. If Pease be vnwholesome, then the bread which is made of it is vnwholesome, yet is it much vsed in Leycester shire. But I leaue it to Rusticks, who haue stomackes like Ostriges, that can digest hard iron. And for students I allow no bread but that which is made of wheat as before is mentioned.

Pease pottage good.

At what time Pease pottage is most wholsome.

Of Rice. Chap. 10.

Oriza Rice, after Galen *is something binding, and* therefore stoppeth or bindeth the belly. And againe he saith: All men vse this graine to stop the belly: and they boile it as *Alica*, yet is it more hardly digested and nourisheth lesse, and is not so pleasaunt in eating. But we vse to make a kinde of Potage with Rice, called Rice pottage, which being well made with good milke, and spiced with Suger and Cinnamon, is verie pleasant, and easie of digestion, and restoratiue. For thus writeth Matthiolus, There bee some that say, that Rice increaseth nature, being boyled in milke, with Suger and Cinnamon. And in the same place he saith, that it is verie good to be eaten in any kinde of laske or flixe especially being first dried and after boyled in milke, wherein hot stones haue bene quenched. But if any list to make Rice Potage properly for a flixe, they may be made in this manner. Take a good handfull of oken barke, and boile it in a gallen of running water to the halfe or more.

Lib. 8. Sim.

Lib. 1. de Alisa. cap. 17.

Rice pottage and their property.

Lib. 2. Dioſ. cap. 88.

Rice pottage good for a flixe how they should be made.

Then

Then ſtreine it and let it cole, then take halfe a pound of Iorden Almonds, and beate them in a morter with the hulles and all on, after ſtreine them with the foreſaid water, and ſo with Rice, make Rice potage. Rice may be beaten with Almond milke, and ſo it doth reſtore and comfort nature. Hitherto I haue intreated of ſuch graine as is vſuall among vs in bread and meates, as for other ſorts named of Galen *Legumina*, in Engliſh Pulſe, as Fetches, Tares, Fengreke, and ſuch like I ouerpaſſe them, becauſe they are not vſed as ſuſtenance for man, but for medicine, or elſe as fodder for beaſtes. And now ſhall I ſpeake of Herbes and Fruites, I meane of thoſe that appertaine to diet, as they be vſed for meate, and not for medicine. For that belongeth to an other part of Phyſicke, though I know that there may bee as Hippocrates ſayeth, medicinable meate. Which thing, as occaſion ſhall ſerue, I will briefly touch for the behalfe of Students. And of herbes I ſhall declare firſt ſuch as be hote, and after thoſe that be colde.

The Preface to the herbs.

Of Sage. Chap. II.

Hote herbs.

OF all Garden herbes, none is of greater vertue than Sage: in ſo much that in *Schola Salerni*, it is demanded.

Cur moriatur homo cui ſaluia creſcit in horto?

As who ſhould ſay, ſuch is the vertue of Sage, that if it were poſſible, it would make a man immortall. It is hote and dry in the third degree, and hath three ſpeciall properties, contained in theſe verſes following:

The nature of Sage.

Saluia confortat nerues manuumq; tremorem
Tollit, & eius ope febris acuta fugit.

Sage

Sage comforteth the Sinewes: it taketh away shaking of the hands: it resisteth sharpe Agues.

Now, because it is good against Palsies, and comforteth the sinewes and braine, it must needes be good for Students, who are commonly cumbred with diseases of the head. It may be used in way of meate, as in the Spring time with bread and butter, especially in May: as I my selfe haue knowen a man of foure score yeares and vpward, who for his breakfast in Summer, vsed to eate fire or seauen Sage leaues minced small with a little salt, and in Winter as many blades of vnset leekes, drinking alwaies a draught of good Ale after it, by which meanes he preserued himselfe long in healthfull state. Sage is vsed commonly in Sawces, as to stuffe Veale, Porke, rosting Pigges, and that for good cause: for it dryeth vp superfluous moisture, and stirreth vp appetite. Also of Sage is made a kinde of wine, which they call Sage wine, in this manner. Put a little bag full of Sage bruised in a quart of wine, and let it stand so a night, then wring it out and vse it. This wine is good to consume fleame, and to comfort the braine and sinewes. Much after the same maner is made Sage Ale. Yet some vse onely Sage leaues whole as they grow, being first cleane washed, they put them in the bottome of a vessell, and tunne Ale vpon them, so letting it stand for three or foure daies, vntill they draw it. For euery gallon of Ale two handfull of Sage will suffice: in operation it is like to Sage wine. I my selfe haue proued it very good for a rheume. Moreouer, Sage is vsed otherwise to be put in drinke ouer night close couered, or two or three houres before we drinke it, for so it is good against infection, especially if Rew be added thereto, as witnesseth *Schola Salerni.*

Sage is good for Students.

An old mans diet.

Why Sage is vsed in sauces.

Sage wine.

Sage ale.

Sage and Rew put in drinke, are good against infection.

Saluia cum Ruta faciunt tibi pocula tuta.

Of Roſemarie. Chap. 12.

NExt in vertue to Sage is Roſemary, and of much like qualitie. For it is both hotte and drie. Fernelius *Lib.5 cap.18. Meth. me.* ſaith, that it comforteth the braine, the ſinewes, the heart, and all the ſenſes and memorie, and is good for trembling of the limmes, and for the Palſey. And therefore excellent good for Students any way vſed. Beſide that (as ſaith Matthiolus) it ſharpneth the ſight, if we eate daily the flowers and leaues faſting, together with bread and ſalt: It is good alſo for coldneſſe of ſtomacke, for the Cholicke, and vomiting vp of meate, if it be eaten with bread, or made in powder and drunke in Wine. The vſe of Roſemary in Kitchins is well knowen to all men. I would the herbe were as plentifull among vs in England, as it is in that part of Fraunce which is named Prouance, where it groweth of it ſelfe without ſetting, and it is vſed for a common fuell. Such as haue not the herbe, may yet haue the flowers preſerued of the Apothecaries called *Conſerua Anthos*, like in operation to the herbe: which I wiſh to be often vſed of Students. Such as haue the herbe, may vſe it now and then as Alexis preſcribeth, to cleanſe and comfort the ſtomacke, and to make a ſweete breath in this manner: Take Roſemary with the flowers, or without, a handfull or more, ſeeth it in white Wine a good ſpace, and put thereto, if you may, a little Cinnamon, then drinke it, and waſh your mouth therewith. The ſame wine without Cinnamon is good to waſh the face and hands, for it maketh a very cleare ſkinne. I was wont to put a handfull of Roſemary in a quart of white wine, and to ſuffer it to boyle in the quart vntill it were ready to be burned, and then to vſe it, or halfe a handfull in a pint of Wine, and ſometimes a few cloues withall. Which drinke by experience I found greatly to comfort, both my ſtomacke and braine. Or,

Roſemary good for Students, *Lib. 3. Diſc. cap. 73.*

Plentie of Roſemary in one part of France.

Conſerua of Roſemary flowers. *Lib. 1. pa. 80.*

A good decoction of Roſemary for the ſtomacke.

Another.

if

if you like not to be at the coſt of Wine, ſeeth it in Ale, or poune it, and ſtraine it with Ale and Wine. For being ſo drunke, it is very good to open the obſtructions of the Liuer and Splene, which is a ſpeciall way to preſerue health: Good therefore to be vſed at the Spring, or fall of the leafe for a weeke together. And ſo was I wont to vſe Agrimony, to preuent a Dropſie. If any man liſt to make a perfect Electuary of Sage and Roſemary, to comfort the ſtomacke and braine, and to make a ſweet breath, he may compound it after Alexis in this manner: Take of Sage two ounces, of Roſemary flowers halfe an ounce, of Cloues fiue drammes, of Cinnamon one dramme and an halfe, of Nutmegs one ſcruple, bray euery thing, and with Hony or Sugar make an Electuary, & giue thereof in the morning halfe a ſpoonfull: then drinke a little red wine wherein is boyled a little Sage, and this doe euery day vntill you haue your purpoſe.

This maketh ſweete breath and killeth wormes.

An excellent Electuary of Sage and Roſemary.

Of Borage. Chap. 13.

Borage, which of Galen is named Bugloſſe, is hotte and moiſt in the firſt degree. But in gardens there is found another herbe, commonly called Bugloſſe, differing from Borage both in leafe and flower. And after Dodonæus, Bugloſſe and Langedebeefe are cold and dry, not farre from the meane temperature. No garden herbe is more conuenient for Students, then Borage or Bugloſſe, becauſe of thoſe fiue things which be enemies to ſtudie, as Marſilius Ficinus writeth, that is to ſay, Fleume, Melancholie, Venus, Satietie, and Morning ſleepe. Two of them, that is to ſay, Fleume and Melancholie, are well holpen by the vſe of theſe herbs. For thus writeth Galen of Bugloſſe, which is to be vnderſtood likewiſe of Borage. Bugloſſe is of hotte and moiſt temperature, therefore being put in Wine, it is thought to cauſe ioye and mirth. And being ſodden in Melicrate,

The temperature of Borage.

Borage is good for Students.

Lib. cap 7. de Stud. ſanit. cu. Fiue great enemies of Students.

Lib. 6. Simp.

crate, it is good for them which haue the Cough. Whereby it appeareth, that to put Borage leaues in wine, is no late inuention, and is done for good cause, and to be frequented of Students. Such as haue not the herbe ready, may yet haue *Conserua* of Borage flowers, or Bugloſſe flowers, which may be made as followeth. Take Borage flowers or Bugloſſe when they are full ripe, and may eaſily be pulled from the ſtalke, poune them ſmall, then take for one ounce of the flowers, three ounces of Sugar: put in your Sugar by little and little, and incorporate them well together, put it vp in a Gally potte, and ſunne it for twentie or thirtie daies, and kéepe it for one yeare. But he that will not be at ſuch coſt, may yet diſtill the herbe with the flowers, when it flowreth, and vſe to drinke the water with wine, or of it ſelfe with a little Sugar, if néede be, which alſo is a good way to take any diſtilled water. The water of Borage or Bugloſſe being drunke with wine doth comfort the braine, and the heart, and increaſeth memorie and wit, and ingendreth good blood, and putteth away melancholy and madneſſe.

Why Borage leaues are vſed in wine.

Conſerua of Borage, and how it is made.

Borage water

How to drink a diſtilled water.

Of Baulme. Chap. 14.

The temperature of Baulme.

Baulme, after Auicen, is hotte and drie in the ſecond degrée: an herbe greatly to be eſteemed of Students. For that by a ſpeciall property, it driueth away heauineſſe of minde, ſharpneth the vnderſtanding and the wit, and increaſeth memory: other vertues it hath alſo which be declared at large by Geſnerus in his booke of diſtillations, where he teacheth to draw water from this herbe as followeth. Take baulme with the whole ſubſtance, ſhred it ſmall, and bray it, and lay it to ſteepe a whole night in good white wine, or ſacke with groſſe Cinnamon, in an earthen veſſell well couered & ſtopped, on the morrow diſtill it. This water hath the properties afore ſaid, & may be drunke

Baulme water & the properties thereof.

drunke of it selfe with Sugar, or mingled with good Gascoine wine. And if any list to make a perfect water, and expert against Melancholy, let them take Bugloſſe, Borage, and Balme, and diſtill them together: for this water is highly commended of Marſilius Ficinus, in the remedies of melancholy. An excellent water for ſtudents. *Lib. 1. cap. 10. de Stu. ſa. tu.*

Of Hyſſop. Chap. 15.

HYſſop is hote and dry in the third degrée, whoſe vertues are briefly comprehended of *Scbola Salerni* in theſe verſes: *Ga. lib. 8. Simp.*

Hyſſopus q́. herba eſt, purgans è pectore phlegma.
Ad pulmonis opus cum melle coquenda iugata,
Vultibus eximium fertur præſtare colorem.

Of Hyſſop is made a wine named Hyſſop wine, which helpeth by drinking thereof diſeaſes of the breaſt, the ſides, the lungs, the ſhortneſſe of wind, and an old cough, all which effects may be wrought by the vſe of Syrup. When I was much troubled with cough and cold I was wont to make Hyſſop ale after the manner preſcribed of Sage ale, ſaui[illegible]at I put in an ounce or two of Liquorice thin cut in ſlices, whereby in that caſe I haue bene much eaſed. Alſo for the ſame purpoſe you may diſtill the herbe, and vſe the water diſtilled after the maner aforeſaid. Syrup of Hyſſop. Hyſſop ale.

Of Mint. Chap. 16.

MInt is hote and dry in the third degrée. Whereof be diuers kinds both of the garden and field, but one moſt fragrant in ſauour, which is called Spere Mint, and is vſed to be put in Puddings, and is found by experience to comfort the ſtomacke, and helpe digeſti- *Ga. li. 6. ſimp.*

on, beſide that it giueth a pleaſant verdure in eating, and one paſſing properties it hath, and that very profitable for Students, becauſe it ſtirreth vp the mind by ſmelling to it, as Matthiolus writeth. Therefore of it may be made a good Poſie for Students, to ſmell to oftentimes: and if any be troubled with ill ſauour of the mouth, and rottennes of the gummes, they may boyle of theſe Mints in white wine with a little vineger, and when it is cold, waſh their mouthes and gummes therewith, and after rub them with powder of dry Mints. The ſame powder alſo is very ſwéte, and an approued medicine for the wormes in children or old folkes. If it be taken faſting in warme Milke. Which thing alſo is confirmed by *Schola Salerni*.

Lib. 3. Dioſc. cap. 35.

A good lotion for the teeth and mouth.

Powder of Mint good to kill wormes.

Mentitur Menta, ſi ſit depellere lenta
Ventris lumbricos, ſtomachi vermeſque nocivos.

Of Time. Chap. 17.

Ga. li. 6. Simp.

Time is hote and drie in the third degrée, the vſe whereof in the Chollicke and ſtone is well knowen to the Phyſitians, and the vſe of it in Kitchin is well knowen to all men. Beſide that, (as Ætius reporteth) it may be dried and made in powder, and vſed for ſundry good purpoſes, but one way ſpecially it ſerueth our turne: That is, three drammes of this powder, mixed with a draught of Drinkell, doth purge melancholy humors, and dulneſſe of the ſenſes proceading of melancholy, and the ſame potion alſo giueth cleareneſſe of ſight, and helpeth the paine of the eyes, if it be taken faſting, or before ſupper. The ſame powder is good alſo for the gowte, for ſwelling of the belly and ſtomacke, for paine of the bowels and loines: and for want of Drimell, it may be taken in a draught of white wine.

Powder of Time good for Students.

Of

Of Sauerie. Chap. 18.

Sauery after Maister Eliot, purgeth fleume, helpeth digestion, maketh quicke sight, prouoketh vrine, and stirreth vp carnall appetite. It is hote and dry in the third degree, and one good propertie it hath, whereby it is good for Students, in that it doth quicken the braine by smelling thereto, and raiseth vp one out of a Lethargy, as saith Fernelius. Beside that, it doth strengthen the stomacke that is prone to vomit. It may be taken as I haue said of Time, being dried and made in powder, and supped off in a rere Egge, or else boyled in Wine. How Sauery may be taken.

Of Penyroyall. Chap. 19.

Penyroyall is hote and dry in the third degree, and doth extenuate heate, and decoct, it reformeth the stomacke oppressed with fleume, it doth recouer the faint spirit, and expelleth melancholy by siege: it may be taken as I haue said of Time and Sauery.

Of Towne Cressis. Chap. 20.

Towne Cressis, or Garden Cressis is hote and dry in the third degree. It may not be eaten alone, but with coling herbes, as Lettuse, Sorrell, or Purslaine. For so is the heate qualified, and that is the best way to make Salets, to mingle hote herbes and colde together, except a man doe it of purpose to cole or heate. The often eating of this herbe in Salets, doth giue a sharpnesse and readinesse of wit. And one medicine I will write which I haue read in an olde written booke of this herbe, that if any haue an extreame laske, if he drinke but a dramme of the sedes thereof in powder in a draught of red wine, or cold water, fiue or seuen mornings together, not receiuing any thing in two houres after, he shall be holpen, if it be cureable. For a laske.

Of Rue. Chap. 21.

Ga. li. 8. Simp. cap. 61.

Rue or Herbe grace is hote and drie in the third degree, the vertues whereof are pithily set forth in *Schola Salerni.*

Ruta facit castum, dat lumen & ingerit astum,
Cocta facit Ruta de pulicibus loca tuta.

Four properties of Rue.

Which verses containe foure properties of Rue. The first is, that it sharpneth the sight, which effect is wrought either by eating of it grene, as it is there mentioned.

1

Ruta comesta recens oculos caligine purgat.

Or else the iuice of Rue together with the iuice of Fennell and Hony being clarified, and made vp into an ointment, and vsed to be put into the eyes. The second property is, that Rue abateth carnall lust, which is also confirmed by Galen where he writeth of Rue. It is of subtill substance, and breaketh winde: wherefore it is good against inflations, and abateth lust: and digesteth and drieth very strongly. Yet *Schola Salerni* in this point maketh a difference betweene men and women: for they say:

2

Ruta viris coitum minuit, mulieribus auget.

Because the nature of women is watery and cold, and Rue heateth and drieth, therefore (say they) it stirreth them more to carnall lust, but it diminisheth the nature of men, which is of temperature like vnto the aire, that is, hote and moist. The third propertie is, that Rue maketh a man quicke, subtill, and inuentiue: by reason that by heating and drying, it maketh a mans spirits subtile, and so cleareth the wit. The fourth is, that the water that Rue is sodden in, being cast and sprinckled about the

3

4

house,

houſe, riddeth away fleas and killeth them. Beſide theſe foreſaid properties, which be all very profitable for Students, Rue hath a ſpeciall vertue againſt poiſon, inſomuch that the very ſmell of Rue keepeth a man from infection, as it is often proued in time of peſtilence: for a Noſegay of Rue is a good preſeruatiue, but being receiued into the body, it is of much greater force. For as Dioſcorides writeth, It is a remedie againſt deadly poiſon, if the ſeede be drunke in a draught of Wine. The leaues eaten by themſelues, or with Wall-nuts and drie Figs, are very good againſt poyſon: and may be vſed in like maner againſt the biting of venemous wormes. Arnoldus affirmeth that the eating of Rue in the morning with Figs and ſweete Almonds, preſerueth one from poyſon. And true is that medicine and approued of King Mithridates, that if any doe eate faſting two drie Wall-nuts, as many Figges, and twentie leaues of Rue with a graine of Salt, nothing which is venemous may that day hurt him, and it preſerueth againſt the Peſtilence.

Rue is good againſt poiſon and the peſtilence.

Lib. 3. cap. 45.

King Mithridates medicine.

Of Dill. CHAP. 22.

DIll is hote and drie in the ſecond degree. The ſeedes be chiefly occupied in medicine, and of the greene herbe, Galen writeth that it procureth ſléepe. Wherefore in olde time they vſed to weare Garlands of Dill at their feaſtes. Alſo one olde ſaying I haue heard of this herbe,

That whoſoeuer weareth Veruine and Dill,
May be bold to ſléepe on euery hill.

As who ſhould ſay, ſuch is the vertue of thoſe two herbes that they preſerue a man from all outward harme.

Ga. li. 6. Simp.

Of Sperage. CHAP. 23.

SPerage is temperately hote and moyſt, the ſeedes, herbe and rootes are vſed in medicine chiefely for the ſtone

ſtone and ſtrangurie. For the ſeedes, or the rootes, or the herbe it ſelfe, boyled in white Wine and drunke, greatly helpeth ſuch as haue the ſtone. Sperage is vſed alſo to be eaten, as appeareth by Galen, where he ſayeth: All kindes of Sperage are good for the Stomacke, they prouoke vrine, and giue little nouriſhment. And as Auicen writeth, the eating of them doth amend the ſight, ſoften gently the belly, purgeth the breſt, the bowels, and the reynes, and maketh a good ſauour in all the body, but the vrine then ſtinketh. By mine aduiſe ſuch Students as be troubled with grauell or ſtone, ſhall vſe Sperage, Aliſander, Gromell, and ſuch like herbes in Salets, at their firſt budding forth, or elſe make potage with them.

Lib.1.de Ali. fa.

Fin.vlt.lib.4.

Medicine for the ſtone.

Of Lonage. Chap. 24.

LOnage is hote and dry in the third degrée, the ſeedes and rootes bée moſt vſed in medicine, and be of like operation to Perſely and Fenell. The ſeedes may bee taken being ſoked all night in white wine, or boyled together with the like quantitie of Anniſeedes and Fenell; for otherwiſe, they trouble the body greatly, for they purge both vp and downe ſtrongly.

Of Grummell. Chap. 25.

GRummell is hote and drie in the ſecond degrée, not vſed in meates but in medicine, eſpecially the ſeedes haue this operation, after Dioſcorides. Grummell which is ſo called for the hardneſſe of the ſeede, is of this force, that the ſeede being drunken in white wine, breaketh the ſtone, and prouoketh vrine. An eaſie and a neceſſary remedie for many Students.

Lib.3.cap.141.

An eaſie medicine for the ſtone.

Of

Of Coriander. Chap. 26.

Coriander commonly called Coliander, the ſæde is moſt in vſe, and is moderately hote and dry, which is proued by that it breaketh winde, and reſolueth impoſtumes, though Dioſcorides thinke it to be of cooling nature. It is thought to be very hurtfull, and to cauſe madneſſe, and therefore reckoned of Dioſcorides among poyſon. Which is to be vnderſtode (as Matthiolus vpon the ſame place noteth) of the immoderate vſe thereof, and eſpecially when it is not prepared. For it ſhould neuer be vſed neither in meate nor medicine, except it hath bene firſt ſteped in Vineger by the ſpace of three daies. It is vſed to be made in Comfits, which in my iudgement are moſt wholeſome for ſtudents of all other ſorts. For being eaten after meate, they doe not onely ſtrengthen the ſtomacke, but alſo repreſſe the vapours aſcending to the head, and therefore good to ſtay the reume, which is a common and continuall aduerſary to Students. And Simeon Sethi affirmeth, that Coriander ſeede is good for the ſtomacke, and doth ſtrengthen it, and keepeth the meate vntill it be digeſted. Which laſt propertie is very good to helpe a reume, becauſe that commonly it proceedeth of Indigeſtion. Wherefore I aduiſe all ſuch as be much troubled with reumes, to vſe after their meales ſome Coriander Cumfits. For by eating Coriander Cumfits laſt after meate, and by chewing Pellitorie of Spaine firſt in a morning faſting, I my ſelfe haue beene much eaſed of reume: and I dare auouch that whoſoeuer will vſe it often, if he be not cured of the reume, yet he ſhall be greatly eaſed.

Lib. 3 cap. 62.

Lib. 6.

Coriander Cumfits good for ſtudents.

Coriander Cumfits good for a reume.

Of Senuie. Chap. 27.

Senuie bringeth forth that ſæde whereof Muſtard is made. After Galen Muſtard ſædes be hote and drie

Lib. 8. Simp. drie in the fourth degree, and are much vsed in medicine, especially to purge the head. The vertues of them are briefly set forth by *Schola Salerni*.

Est modicum gramen siccum calidumq́, Sinapi:
Dat lachrymas, purgatq, caput, tollitq, venenum.

Mustard seede maketh the eyes to water: it purgeth the braine, it withstandeth poyson.

The force of the séede is well perceiued by eating of Mustard, for if it be good, in licking tw déepe, wée are straightway taken by the nose, and prouoked to sneéze, which plainely declareth that it soone pearceth to the braine. Wherefore as it is a good sauce, and procureth appetite, so is it profitable for the paulsie, and for such students as be heauie headed, and drowsie, as if they would fall aslépe with meate in their mouthes. And if any be giuen to Muscke and would faine haue a cleare voyce to sing, let them make Mustard séedes in powder, and worke the same with Honnie into little balles, of the which they must swallow one or two downe euery morning fasting, and in short time they shall haue verie cleare voyces. And for a Tetter or a Ring-worme, a little Mustard laid vpon it within few daies will cure it.

Mustard for whom it is good.

A medicine to cleare the voice good for singers.

For a tetter or ringworme.

Of Mercurie. Chap. 28.

Mercurie is not that herbe which is called in Latine *Mercurialis*, but (as I thinke) it is that which of Matthiolus is named *Bonus Henricus*, of hote and dry temperature, and is found by experience to loose the belly and to purge choler and fleame. Insomuch that diuers who haue béene grieued with the Ague, by often vsing of potage, made chiefely of Mercurie, Bétes, and Orages, haue béene deliuered by that meanes in short time

Pottage of Mercurie good to loose the belly.

time. And it is a common prouerbe among the people, Be thou ſicke or whole, put Mercurie in thy koale.

Of Mallowes. Chap. 29.

Mallowes are hotte and moyſt in the firſt degrée, being vſed in pottage they loſe the belly, and are good for ſuch as be coſtiue, for ſo ſaith *Schola Solerni*:

Dixerunt Malvam veteres, quod molliat alvum.

The rootes of wilde Mallowes, or garden Mallowes, being made cleane from the earth and waſhed, and at the one end firſt a little ſcotched with a knife, and then rubbed hard vpon the teeth, taketh away the ſlimineſſe of them, and maketh them very white. But of all things that I haue proued to make the teeth white, and to preſerue the gummes from putrifaction, Maſticke is beſt: Which muſt be beaten to powder, and laid vpon a linnen cloth, ſuppoſe a corner of the Towell that you dry your face withall, and rubbed hard for a ſpace vpon the teeth, and the mouth after waſhed with cleane water. This practiſe vſed once in a moneth, keepeth the teeth faire, and marueilouſly preſerueth the gummes from corruption. And if you chew a graine or two of Maſticke in your mouth, it will draw water aboundantly.

To make teeth white.

Of Perſely. Chap. 30.

Perſely is hotte in the ſecond degrée, and dry in the third. It is of piercing & cleanſing nature, and thereby diſſolueth winds, prouoketh vrine, and breaketh the ſtone. The chiefe vertue of Perſely is in the roote, the next in the ſeed, the leaues are of leaſt force, yet of moſt vſe in the kitchin. And many vſe to eate them not onely with fleſh or fiſh, but alſo with butter in a morning, & that for good

The vertues of Perſeley.

Lib. 5. Meth. me. cap 7.

Perſeley, why it is euill.

good cauſe, for by the iudgement of late writers, Perſely is very conuenient for the ſtomacke, and ſtirreth vp appetite, and maketh the breath ſweete. Yet I read in Fernelius, that Perſely ſhould be ill for the falling ſickneſſe, for young children, and for women that giue ſucke: for ſo he ſaith. It procureth their fittes which haue the falling ſickneſſe, and is ill both for the Nurſe which giueth ſucke, and for the child which ſucketh.

Of Fennell. Chap. 31.

Fennell is hotte in the third degrée, and dry as it were in the firſt. Whether it be greene or red of colour, I thinke there is no difference in operation, though the common people iudge otherwiſe, as they do alſo of Sage.

Foure properties of Fennell.

For the red Fennell, or red Sage (as they thinke) is of greater vertue. *Schola Salerni* ſetteth forth foure properties of Fennell in two verſes,

Bis duo dat Marathrum, Febres fugat atq; venenum,
Et purgat ſtomachum, lumen quoque reddit acutum.

Fennell is holſome for the Ague; it auoideth poiſon, it cleanſeth the ſtomacke, it ſharpneth the ſight.

The vertues of Fennell ſeedes.

The ſéedes of Fennell are of greateſt vertue, & moſt in vſe: being eaten they breake winde, prouoke vrine, and open the ſtopping of the Liuer & Splene. And in women they bring downe their termes, & increaſe milke in their breaſts: and therefore good to be vſed of Nurſes.

Fennell cumfits.

Students may vſe them being made vp in cumfits, wherein I my ſelfe haue found great commodities, as being often grieued with windineſſe of the ſtomacke.

Of Aniſe. Chap. 32.

Aniſe is hotte and drie in the third degrée. The herbe is little vſed, but the ſéedes altogether. They may

may be either eaten or drunke, whole or made in powder. *Schola Salerni* compriseth two speciall vertues thereof in one verse,

Emendat visum, stomachum comfortat Anisum.

It helpeth the sight, and comforteth the stomacke.

Beside that it maketh swéete breath, procureth vrine, clenseth the reines, causeth abundance of milk in women, and increaseth sperme, it is vsed to be made in Cumfits, and so is it best for Students. And if any be grieued with the Collicke or Stone, it shall be good to put Anise séedes or Fennell séedes in their bread, whole, or being made in powder, it may be easily wrought vp with the dough.

Anise seedes cumfits.

Bread for such as haue the Collicke.

Of Cummine. Chap. 33.

Cummine is hotte and drie in the third degrée, the séede is chiefly vsed, and not the herbe, nor roote. It is little vsed in meates, but often in medicines, to prouoke vrine, and breake winde. For one that hath a stinking breath, if it procéede of corrupt fumes, rising from the stomacke, it may be vsed thus: Take two handfuls of Cummine, and boyle it in a pottle of good white wine, till halfe be wasted, then straine it, and drinke it first in the morning, and last at night fiftéene daies together halfe a pint at a time, hotte or colde. The same wine also is good for the Collicke, & for the Cough. And Cummin séedes sodden in water, if the face be washed with the same, doe cause the face to be clearer and fairer, so that it be vsed now and then, for the often and much vsing of it doth make the face pale: good therefore for such as be high coloured. In Matthiolus I reade a practise to be wrought with Cummine séedes, and (as I thinke) hath béene vsed in time past of Monkes and Friers. They that counterfait holinesse and leannesse of bodie, doe often vse Cummine seedes in their meates, and be perfumed therewith.

For an vnsauorie breath.

To beautifie the face.

Lib. 3. Dios. cap. 60.

Of

Of Carewayes. Chap. 34.

Galen. lib. 7. simp.

Careware the ſéde which is moſt vſed in medicines is hotte and dꝛie almoſt in the third degrée. The vertues whereof are well ſet fꝛth by Dioſcorides: It

Lib. 3. cap. 57. prouoketh vrine, it is good for the ſtomacke, it maketh the mouth ſweete, and helpeth concoction. Wherefore they are much to be vſed of Students, who commonly doe néde the foꝛeſaid helpes. The herbe and rote be alſo in vſe, foꝛ ſo ſaith Matthiolus, The herbe is vſed to be eaten, and the roote likewiſe, being boiled as Parſeneps. Moꝛeouer, he ſaith that in Germanie they vſe to put Careway ſédes whole in their Bꝛead, and to ſpice their meates therewith, as they doe in Italy with Anniſe and Fenell. Wherefore I aduiſe all Students that be troubled with winde in the ſtomacke oꝛ belly, to cauſe Fenell ſédes, oꝛ Careway to be wꝛought vp in their bꝛead. And if they liſt, they may boyle any ſoꝛt of them in white wine, as I haue ſaid of Cummin, and vſe the decoction in like maner: and in mine opinion theſe are the better. Foꝛ the ſame purpoſe Careway ſédes are vſed to be made in Cumfits, and to be eaten with Apples, and ſurely verie good foꝛ that purpoſe, foꝛ all ſuch things as bꝛéde winde, would be eaten with other things that bꝛeake winde. Which may ſuffice to haue warned once for all. And if they be eaten alone, they be very wholeſome.

Good bread for ſuch as be troubled with winde.

Careway cumfits.

Of Colewortes. Chap. 35.

Colewoꝛtes are hotte and dꝛie in the firſt degrée, they are vſed to be eaten, eſpecially the Cabage Colewoꝛtes. Which béing boyled are verie good with Béefe, together with vineger and pepper. The vertues of Colewoꝛtes are well deſcribed by *Schola Salerni.*

Ius

Ius caulis soluit, cuius substantia stringit:
Vtraque quando datur, venter laxare paratur.

The broth of Colewortes looseth the belly: The substance of them bindeth: but both taken together are laxatiue.

Arnoldus affirmeth the Colewoꝛts engender melancholy humoꝛs, and ill dꝛeames, and that they hurt the stomacke, nourish little, dull the sight; all which qualities be very noysome to Students. Wherefoꝛe I counsell them not much to vse Colewoꝛts. Dioscorides wꝛiteth, that if they be eaten last after meat, they pꝛeserue the stomacke from surfetting, and the head from dꝛunkennesse. Yea some wꝛite, that if one would dꝛinke much wine foꝛ a wager, and not be dꝛunke, but to haue also a good stomacke to meate, that he should eate befoꝛe the banquet raw Cabage leaues with vineger so much as he list, and after the banquet to eate againe foure oꝛ fiue raw leaues, which pꝛactise is much vsed in Germanie, as Matthi. vpon the pꝛeface of Dioscorides noteth, where he saith that the Vine and the Colewoꝛts be so contrarie by nature, that if you plant Colewoꝛts nere to the rootes of the Vine, of it selfe flieth from them. Therefore it is no maruaile (saith he) if Colewortes be of such force against drunkennesse; and that the Germaines vse it daily at their Tables to auoid drunkennesse. But I trust no Student will pꝛoue this experiment, whether he may be dꝛunken oꝛ not, if he eate Colewoꝛt leaues befoꝛe and after a feast.

Lib. 2. cap. 113.

A practise to preserue a man from drunkennesse.

The contrarietie betweene the Vine and the Colewort.

Of Basill. Chap. 36.

Basill is hotte in the second degrée, and somewhat moyst. Foꝛ the which cause it is good to receiue it inwardly: but outwardly applied it doth digest & concoct. Yet Galen saith, that many doe eate it with oyle and vineger. With vs in England it is not vsed to be eaten,

Ga. li. 8. Simp.

Lib. 2. de ali. fa.

but yet greatly eſtéemed for the ſwéete ſauour thereof, which of ſome is thought to comfort the braine, and to open and purge the head: yet to a weake braine it is hurtfull by reaſon of the ſtrong ſauour, and cauſeth headach, as I my ſelfe haue proued. And one thing I read in Hollerius, of Baſill, which is wonderfull. A certaine Italian, by often ſmelling to Baſill, had a Scorpion bred in his braine, and after vehement and long paines he died thereof.

Lib 1. cap. 1.

A ſtrange tale of Baſill.

Of Maiorame. Chap. 37.

Ga. li. 8. Simp.

Maiorame is hote and drie in the third degrée, an herbe much eſtéemed of all perſons, for the pleaſant ſmell thereof. I meane that which is called Maiorame gentle. The herbe being made in powder and giuen with meat, or drunke in wine, doth heat the coldneſſe of the ſtomacke, and comforteth digeſtion. And the powder of Maiorame with a little ginger drawen vp into the noſe, or the greene herbe a little bruſed and put into the noſtrils, doth prouoke ſneéſing, and gently purgeth the head.

To prouoke ſneezing and purge the head.

Of Spike and Lauender. Chap. 38.

Math. lib. 1. Dioſ. cap. 6.

Spike and Lauender be both of one nature, both hote and dry in the ſecond degrée complet. That which we call Lauender is thought to be female of this herbe, and Spike the male. The chiefe vſe is of the flowers, which being of fragrant ſauour, be dried and laid among lynnen, or elſe they are diſtilled, and a very ſwéete water is drawen from them. Which water being ſunned for a time is not only ſwéet of ſmell, and therefore comfortable to the braine, but alſo is good for the Palſie, and all other infirmities of the braine proceéding of cold, if the temples, the holowneſſe vnder the eares, the nape of the necke, be waſhed therewith. Yea, two or three ſpooneſuls of the water

A lotion for the Palſie.

water being drunke, recouereth the speech being lost, and reuiueth one from a swone. Wherefore not without cause the herbe is reckoned of *Schola Sal.* among those things that cure the Palsie. To recouer the Speech being lost.

Saluia, Castoreum q, Lauendula, Primula veris, Nasturt. Thanac. hæc sanant paralytica membra.

That is to say, Sage, Castorie, (that is the Stones of the beast Castoreum) Lauender, Primerose, Water Cresse, and Tansie, cure and heale members infected with the Palsie.

Of Lillie. Chap. 39.

Lillie is hote and drie of qualitie, both the flowers, leaues, and rootes are vsed in medicine, but not in the kitchin. The flowers are commended in the Gospell for beautie, and preferred before the royaltie of King Salomon. Wherefore they are a great ornament to a garden, or in a house, yet the smell of them is discommended and accounted ill for the plague. They be of two sorts, white and red. As for wood Lillies, called in Latin *Lilium conuallium*, so much vsed and esteemed in Germanie, as Matth. writeth, or water Lillies, called in Latin *Nymphea aquatica*, I say nothing of them, because they are not vsuall in gardens. *Lib. 3. Dios. cap. 120.*

Of Floure Deluce. Chap. 40.

Floure Deluce is hote and drie in the third degree. The roote is only vsed in medicine, the flowers in adorning the house. One medicine I haue read to be made with this herbe, which I will set downe for the behoofe of Students. Take a new laid egge, powring out the white, put into the yolke so much of the iuice of the roote of Floure deluce, as was of the white, after set the same egge a while in hote embers, which being sufficiently A medicine for the Dropsie.

warmed, sup off fasting in the morning, and the patient shall after send forth a maruellous abundance of water, and so be eased of the Dropsie. Or else you may take a dram or two of the drie rote made in powder, and drinke in whey clarified, for so it is good also to purge the dropsie water. And if you put a little cinnamon to the iuice of flours deluce in the egge yolke, it is a very good medicine for the shedding of nature, as hath beene often proued.

Ad Gonorrhœam.

Of Pionie. Chap. 41.

Pionie is of two sorts, male and female, the male is of more effect in medicine, and is hot and dry in the second degree. The leafe, rote, and flowers are in vse. The rote being made in powder, and drunke in wine, doth ease the paines of the reines and bladder. And the powder of the seedes of Pionie, being ministred in meat and drinke to children, doth send forth the Stone beginning in them, good therefore to be vsed in youth of such as haue the Stone by inheritance, from their Parents, by a tenure called corrupt nature. Or else haue gotten it by purchase, through intemperance. By which two waies the most part of diseases doe grow.

Fer. lib. Meth. cap. 18.

For the stone in old folkes or children.

Two generall wayes that diseases doe grow by.

Of Giliflowers. Chap. 42.

Giliflowre is of sundry sorts and colours, the purple flowres are of greatest vertue, and are of hot & drie temperature. As they are in beautie and swætnesse, so they are in force and wholsomnesse, they may be preserued in Sugar as Roses, and so they are very good against the plague, or any kinde of venome. Also for the falling sicknesse, paulsie, giddinesse, crampe, but for the pestilence Matthiolus saith. The iuice of the whole herbe taken the weight of foure ounces, helpeth such as be infected with the plague. Moreouer, the leaues of the flowres put

Giliflowers good for sundry diseases.

Lib. 2 Dios. cap. 153. An easie medicine and excellent for the plague.

put into a glaſſe of Wineger, and ſet in the Sunne for certaine daies, doe make a pleaſant Wineger, and very good to reuiue one out of a ſwone, the noſtrils and temples being waſhed therewith: And is good alſo to preſerue from the peſtilence, being daily vſed in like manner. As for winter Gilliflowres of all ſorts, they are of much like temperature, and vſed in medicine, but not in meates. Yet for their ſweetneſſe they are worthily cheriſhed in gardens.

Vineger of Gilliflowers, excellent for diuerſe purpoſes.

Of Germander. Chap. 28.

Germander is hotte and drie in the third degree. It is much vſed in medicine, but not in meates. Yet if the greene leaues cleane waſhed be eaten faſting, it is a good preſeruatiue againſt the Plague, as Matth. reporteth. Becauſe it is ſomething bitter, it may beſt be eaten with great Raiſons cleane waſhed, and the ſtones firſt taken out. It is called of ſome *Febrifuga* (ſaith he) becauſe the decoction thereof being drunke certaine daies, driueth away Tertian agues. And no marualle if it helpeth Tertian agues, for it openeth the Liuer & Spléne, and auoideth Choller. For which purpoſe this decoction may greatly helpe. Take a quart of white Wine, and boyle therein a handfull of Germander, halfe an ounce of Sene, a quarter of an ounce of Fennell ſéede, and if you put as much Parſely ſéede thereto, it doth not onely open the ſtopping of the Liuer and Milt, but alſo helpeth the Strangury and Stone: Boyle it to the halfe, ſtreine it and drinke it faſting in two mornings, and abſtaine two houres after. Alſo one medicine I haue read of this herbe, which is very profitable for Students. The herbe being made in powder, and put in a linnen bag, and applied hoat to the head, is a ſpeciall remedy againſt the Reume.

Gal. li. 8. Simp. A preſeruatiue for the Plague. *Lib. 3. Dioſc. cap. 96.*

A good medicine for a tertian Feuer.

An excellent medicine for any kind of Feuer.

A paſſing good medicine for a Reume.

Of Bleſſed Thiſtle. Chap. 44.

CArduus Benedictus, or bleſſed Thiſtle, ſo worthily named for the ſingular vertues that it hath. It is hoat and drie of temperature, and may be vſed ſundrie waies, either in the græne leafe eaten with bread and butter, as we vſe Sage and Perſely in a morning, or it may be boyled in potage among other herbes, or it may be vſed in the iuice ſtreined with Wine or Ale, or the herbe may be boyled in Wine or Ale, and ſtreined, and a little Sugar put in, to make it ſweete, or it may be drunke with Ale or Wine being made in powder, or it may be vſed in the diſtilled water drunke by it ſelfe alone, or with white Wine before meate, or with Sacke after meate, or you may vſe it in a decoction on this wiſe: Take a quart of running water, ſeeth it and ſcum it, then put in a good handfull of the herbe, and let it boyle vntill the better part of the liquor be conſumed, then drinke it with Wine, and if you liſt with Sugar to make it the more pleaſant. Howſoeuer it be vſed it ſtrengtheneth all the principall parts of the bodie, it ſharpneth both the wit and memorie, quickneth all the ſenſes, comforteth the ſtomache, procureth appetite, and hath a ſpeciall vertue againſt poyſon, and preſerueth from the Peſtilence, and is excellent good againſt any kinde of Feuer being vſed in this manner: Take a dramme of the powder, put it into a good draught of Ale or Wine, warme it, and drink it a quarter of an houre before the fit doth come, then goe to bed, couer you well with clothes, and procure ſweate, which by the force of the herbe will eaſily come forth, and ſo continue vntill the fit be paſt. Or elſe you may take the diſtilled water after the ſame maner. By this meanes you may recouer in ſhort time, yea, if it were a peſtilentiall Feuer. So that this remedy be vſed before twelue houres be paſt after the diſeaſe felt.

The perfect vſe of Carduus benedictus.

The vertues of Carduus Benedictus.

An excellent medicine for any kind of Feuer.

For

For which notable effects this herbe may worthily be called *Benedictus*, or *Omnimorbia*, that is, a salue for euery sore, not knowen to Phystitians of old time, but lately reuealed by the speciall prouidence of Almighty God.

Of Wormewood. Chap. 45.

Wormewood is hoat in the first degrée and drie in the third. Two sorts of Wormewood, are well knowen of many, that is our common Wormewood, and that which is called *Ponticum*, now sowen in many gardens, and commonly called French-wormewood. And while it is yong, it is eaten in Salats with other herbes, to the great commoditie of the stomacke and Liuer. For it strengthneth a weake stomacke, & openeth the Liuer and Splene. Which vertues are chiefe for the preseruation of health, as Galen witnesseth. It is best both in sickenesse and in health to haue the Liuer open. For which purpose there is to be had in the Stilliard at London a kind of wine named Worme-wood wine, which I would wish to be much vsed of all such Students as be weake of stomacke. They may easily haue a rundlet of three or foure gallons, or lesse, which they may draw within their owne chambers as need requireth. I was wont when appetite failed to steepe a branch or two of common Wormewood in halfe a pint of good white wine, close couered in some pot all night, & in the morning to straine it through a clean linnen cloth, and put in a little Sugar & warme it, and so drink it. Or sometime to burne a little quantitie of wine with Sugar, & a branch or two of Wormewood put into it. Wherein I haue found many times maruellous commoditie, and who so shall vse it now and then, shal be sure of a good stomacke to meat, and be free from wormes. I read yet an other way to make wormewood wine prescribed by Euonimus, as followeth: Take *Aqua vitæ*, and Malmesie of each like much, put it in a glasse or bottle,

Galen. lib. 6. Simp.

Lib. 2. de Ali. fa. cap. 8.

The chiefe meanes for the preseruation of health.

Wormewood wine.

Wormewine easie to be made.

and put to it a few leaues of wormewood, especially when it is dried: let it stand certaine daies, and when you list, straine out a little spoonefull and mixe it with a draught of Ale or Wine: it may be long preserued.

Of Sothernewood. Chap. 46.

Gal. li. 6. Simp.

Sothernewood is hoat and drie in the third degree, it is not vsed in meates, the smell of it is so strong, that it will make some mens heads to ake, yet the herbe something dried and put in a lynnen bag, and laid as a stomacher next the skinne comforteth a cold stomacke well.

Lib. 8 Dios. cap. 25. Lauender-Cotten.

That which is commonly called Sothernewood after Matth. is the male kinde of this herbe, and that which we doe call Lauender-cotten is the female, named in Latine *Cypressus*, or *Santolina*, & are both of like temperature. Yet Lauender-cotten besides the beautie that it beareth in the Garden, is commonly giuen of women to young children for the wormes, being first pounded and strained with milke, & taken fasting warmed, which effect it surely worketh (as I haue proued by often experience) which it doth through the bitternes. For this is a generall rule, that all bitter things kill wormes, as Centorie, Wormewood, and such like. But the setting of Sothernewood, or Lauender-cotten within the house in floure pots, must needes be very wholesome: for Dioscor. writeth, that Sothernewood, driueth away venemous wormes, both by strawing, and by the sauour of it, and being drunke in wine it is a remedie against poyson.

A prooued medicine for the Wormes.

Sotherne wood good to be set vp in the house.

Of Artichockes. Chap. 47.

Lib. 3. Dios. cap. 14. Lib. 2. de Ali. cap. 51.

Artichockes reckoned of Matth. among the number of Thistels is hoat and drie in the second degree. It is called of Galen *Cinara*, & thought to make euill iuice, especially when the flowers begin to shed: they haue been vsed

vſed to be eaten raw. But our vſe is to boyle them, and ſo they are beſt, by the witneſſe of Galen in the ſame place. They are now proued to be reſtoratiue, and being well ſodden and eaten with vineger and pepper, they doe not onely ſtrengthen the ſtomacke, but alſo they procure a more earneſt deſire both of man or woman to the veneriall act. They that eate them onely for that purpoſe, I would they might eate the innermoſt part onely, and not thoſe leaues which be pulled off round about, nor yet the bottome which groweth next the ſtalke. The vertues of Artichoks.

Of Leekes. Chap. 48.

Leekes are hoat and drie in the third degrée, and as Arnoldus affirmeth in *Schola Salerni*, their nourishment is naught, they hurt the eyes, and engender blacke melancholy bloud, and cauſe terrible dreames, they hurt the ſinewes, through their ſharpneſſe, they hurt the teeth and gummes, and cholericke and melancholicke folkes ſhould not vſe to eate them, and eſpecially raw; yet if they be boyled and eaten with hony, they cauſe one to ſpit out eaſily the fleame which is within the breaſt, and open & eaſe the Lungs. In ſome ſhires of England they vſe in Lent to eate raw Lékes and hony, with Beanes or Peaſe ſodden, but what Ruſtickes do or may do without hinderance of their health, it is nothing to Students: For groſſe meat is meete for groſſe men. If any Student be deſirous to eate Lékes, let them be firſt boiled, or elſe made in potage, for Léke potage be very wholeſome, not onely for ſuch as be cumbred with fleame, but alſo for thoſe that haue the Collicke or Stone. Vnſet Lékes are beſt. And one notable experiment I will ſet downe for the comfort of thoſe that be troubled with the aforeſaid diſeaſes: Now by this herbe, which is ſo common in vſe, they may be greatly eaſed. For the Collicke, take vnſet Lékes, blades and all, chop them ſmall, boyle them in gwd

Chap. 13. Raw Leekes vnwholſome.

Leekes boyled and eaten with hony good for fleame.

Lecke potage very wholeſome.

A good plaiſter for the Collicke.

good white wine, with May butter, or fresh butter, vntill the wine be in a manner wasted away, then lay them abroad betweene a cleane linnen cloth plaisterwise, on the belly so hoat as the patient may well abide it, and at the coling of that, apply another hoat plaister, and thus do the third or fourth time together, if néd shall so require.

A medicine for the Stone.

And for the Stone take vnset Lékes in the moneth of June, shred them small, and distill them, sunne the water for a moneth or two, and drinke morning and euening a good draught: for this helpeth the costiue belly, helpeth the paine of the hips, purgeth the Kidneies & bladder, causeth vrine, and sendeth forth the stone. For which purpose also I haue knowen some to cut Lékes in small peces, and to dry them in an Ouen, or against the fire, & to make them in powder, which powder they would vse in their drink oftentimes. Besides the qualities aforesaid, Lékes haue two effects mentioned in *Schola Salerni*. *Chap.* 74.

Reddit fœcundas mansum persæpe puellas,
Manantemq́, potest naris retinere cruorem.

Chap. 80.

And againe, they say, that Léke séede and Henbane séedes burned together, and the smoake receiued through a funnell into the mouth on that side which aketh, helpeth the Toth-ache.

A good medicine for the Toothach.

Of Onions. Chap. 49.

Onions are hoat and dry almost in the fourth degrée. Being eaten raw (as Arnoldus saith) they engender ill humours and corruptible putrefactions in the stomacke, and cause fearefull dreames and headach, and if they be much vsed, they marre the memorie, and trouble the vnderstanding. Yet we sée that husbandmen and labourers are nothing hurt by eating of Onions, but rather holpen both in appetite and digestion. The reason whereof

Sche. Sa. ca. 13.

Raw Onions vnwholsome.

whereof (as I thinke) is that which the Poet Virgil writeth, Great labour ouercommeth all things. Yet experience teacheth, that Onions sliced and serued to the table, with sufficient water, with a little salt, is a good sauce to stir vp appetite to meate, and to put away lothsomnesse of the stomacke, and cause good digestion, and their hurtfulnesse is thereby something diminished. And the water or broth of them may be well vsed of Students with Mutton rosted, or Capons, or Woodcocke: and the Onions themselues may be eaten also of such as be flegmaticke. But Onions if they be sodden, especially in the broth of good flesh, and so eaten, they comfort a cold stomacke, & cause good digestion, & are not hurtfull. Wherefore being vsed in pottage, or otherwise boyled for sawces (as Cookes best know) or baked in a Pie, as I haue seene in some places, they be not hurtfull but wholesome, especially for flegmaticke persons, or at such time as flegmaticke meates be vsed, as in Lent, or vpon fishdaies. And if any be troubled with the Cough, and be ouerlaid with abundance of fleame in the brest, so that they cannot easily draw their wind, let them rost Onions vnder hoat imbers, and eate them with Hony and Pepper and Butter morning and euening, and within few daies they shall feele their breasts losed, and the fleame easily to be auoided, as I my selfe haue often proued. And for any burning or scalding, Cornelius writeth, The iuice of Leekes annointed, are a present remedie: And Onions pounded with salt, and laid vpon the burning, doe heale wonderfully. And for one infected with the Pestilence, take a great Onion, and cut him ouerthwart, then make a little hole in ech peece, the which you shall fill with fine Triacle, and set the peeces together againe as they were before: after this wray them in a wet linnen cloth, or wet paper, putting it so to rost couered in the hoat imbers, and when it is rosted enough, presse out all the iuice of it, and put to it a little vineger & sugar, and giue the patient.

Onions sodden be very wholesome.

A medicine for the cough.

Ma. li. 6. ca. 20.

For burning or scalding.

For the Plague.

Hereby

Hereby it appeareth that Lékes and Onions are not only good in meates, but also in medicines. As for Scallions they are much of the nature of Onions.

Of Garlicke. Chap. 50.

Gal. li. 8. Simp.

Garlicke is hoat and dry in the fourth degrée. If it be eaten raw it hurteth the sight, & breedeth headach, yet is it good for them that haue flegmaticke, grosse and clammy humors, being moderately taken and in the cold time of the yeare: but collericke folkes should abstaine from it, especially in hoat seasons, for it doth inflame and dry much, and engendreth red choler and adust humors: but in the body wherein there is grosse matter, or much cold inclosed, it heateth all the body, and openeth the places which are stopped, it cutteth grosse humors and slimy, and dissolueth grosse winds. Wherefore it is good for the Cough, and maketh one to spit well: it may be sliced thin as Onions are, and put in water with a little salt, or as commonly they vse, to poune it, and put to it a little water, or the broth of flesh. But if it be sodden, it hath somewhat lesse force, and yet loseth not his property.

For whom Garlicke is good, and for whom not.

Lib. 2. de ali. fa. cap. vlt. Who may best eate Garlicke, Onions, Leekes, and who not.

The like is said of Onions and Lékes of Galen, where he giueth a generall iudgement of the eating of Garlicke, Lékes, Onions, and such like sharpe things, for whom they be wholesome, and for whom not, as followeth. We must abstaine from dayly vse of all sharpe things: especially, if we be cholericke, for such meates are onely fit for them, which be flegmaticke and full of raw and grosse and slimy humors. Moreouer, Garlicke hath a speciall propertie against poyson, as appeareth in *Schola Salerni, Allia, Ruta, &c.* And is thought of some a good preseruatiue against the Pestilence. But especially it is good for them that trauaile ouer diuers Countries, and vse diuers drinkes, or if they happen to drinke naughty corrupt water, as it is alleaged in the same place out of Macer.

Cap. 13. Sundry vertues of Garlicke.

Allia,

Allia qui mane ieiuno ſumpſerit ore,
Hunc ignotarum non ledet potus aquarum,
Nec diuerſorum mutatio facta locorum.

Alſo Garlicke is named of Galen, The countrey mans Triacle, where he ſaith: Garlike is of that kind of meate, which breaketh winde, and cauſeth thirſt: And if any reſtraine the Thracians or French men from eating of Garlicke, he ſhall not a little hurt them. And if French men may eate Garlicke becauſe of the coldneſſe of the Countrey, then may Engliſh men much more eate it, becauſe they dwell in a colder Region, as I haue ſhewed in my deſcription of Britaine. Alſo in the ſame place, Galen ſaith, that to eat Garlicke & drinke Triacle (as I geſſe) in Ale or Wine, is good for the Collicke, if it come without an Ague. Becauſe of all meats it moſt breaketh winde. And one thing I read in Maſter Eliot, very profitable for ſuch as be troubled with a reume falling downe to the ſtomacke, whereby their ſtomackes be ouer moiſt, as mine was many yeares together. The medicine is thus, to boyle certaine cloues of Garlicke in milke, and to ſtraine it and drinke it faſting, for that dryeth vp the moiſture of the ſtomacke. The ſame medicine is alſo verie good to kill wormes, as I haue often proued.

Lib 12. Me. cap 8. Garlicke is the countrey mans Triacle.

Engliſh men may eate Garlicke by Galens rule.

Garlicke is good for the Collicke.

A medicine to drie vp a reume, falling to the ſtomacke.

A good medicine for wormes.

Of Radiſh. Chap. 51.

Radiſh is hot in the third degree, and dry in the ſecond. The rootes are much vſed to be eaten with Mutton roſted at ſupper, and thoſe are beſt that be whiteſt, as they cry in London, white Radiſh white. And the ſweeteſt Radiſh ſay they doe grow in the ſoweſt places, that is in dunghils. Maſter Eliot by his owne experience would diſproue Galen, touching the vſe of theſe rootes, for Galen findeth fault with thoſe Phyſitions that eate Radiſh

Galen. lib. 8. Simp.

Lib. 2. de Ali. fa. cap. 70.

dish rootes raw after other meates to comfort digestion, where as all others following their example haue beene by that meanes grieued. So saith Galen, though Master Eliot write the contrarie: whose opinion, though it bee auncient, and grounded vpon Dioscorides, where he saith: Radish should be taken last, to helpe to conueigh the meate: for if it be eaten before meate, it hindereth concoction: yet this proue I haue had in my selfe, and I dare say not one among an hundred is otherwise, but if they eate Radish rootes last, they shall belch much, by reason that they breake winde, or rather breed it, and they shall feele their stomackes often times turned vp. And as before meales, if they be eaten first, they let the meate that it may not descend, so eaten after other meats they will not suffer the meate to rest in the stomacke, but as the countrey man said, that had eaten fish fried with Lampe oile, they will make the meate eftsoones to reiolt. But our common manner in England is not to eate them before meate, or after meate, but together with meate as a sauce. And for that purpose they are not onely serued whole, but all sliced thin, and with salt strewed vpon them, beaten betweene two dishes vntill they be somewhat soft, and the salt hath pierced through them, which indeed is the best way to vse them. But they are vnwholsome any way, especially for such as haue weake stomackes, and feable digestion: for they engender raw humours, and cause loathsomnesse, and breed such corruption in the stomacke, that by much vsing them, they make a stinking breath, which qualitie is well declared by Alexander Aphrodisæus, where he saith, that they are deceiued, that thinke Radish by a naturall propertie doe make the breath vnsauoury (for then saith he) all men which did eate of it should haue an ill breath. But this is the reason why it worketh it in some, and not in others: Whose stomackes are cleane from corrupt excrements, especially flegmaticke, their belching is sweeter:

Galen defended against M. Eliot, touching the vse of Radish. *Lib. 1. cap. 10.*

Radish neither good before meat, nor after meat.

How Radish may best be eaten.

Radish corrupt the breath. *Lib. 1. Proble. 40.*

The verie cause of a sweet breath, or of the contrary.

ſweeter: But whoſe ſtomacke is full of flegmaticke ſuperfluities, their breath is vnpure. For Radiſh hath the vertue to heate, cut, and extenuate, and raiſeth winde from the humours, and auoideth them by belching. The like reaſon is to be giuen of Turneps, and roſted Cheeſe, why they ſhould corrupt the breath.

Of Turneps. Chap. 52.

Turneps are of hot and moyſt temperature: if they be firſt well boyled in water, and after in the fat broth of flesh, and eaten with Porke or Beefe, they nouriſh much, augment the ſeede of man, and prouoke carnall luſt. They be windy, wherefore they ſhould be eaten with Pepper. They breake fleame in the breaſt, and cauſe one to ſpit eaſilie, but being much and often eaten, they make raw iuice in the ſtomacke, and corrupt the breath: The ſeede of it is put in Triacle as good againſt poyſon. And although many men loue to eate Turneps, yet Swine by nature doe abhorre them. The vertue of Turneps.

Of Parſeneps, and Carets. Chap. 53.

Parſeneps, and Carets, are hote and dry, but Carets are hote and dry almoſt in the third degree: they both haue vertue to breake winde & expell vrine, which properties be very profitable for ſuch as be ſubiect to the Collick and Stone. The rootes are vſed to be eaten of both, firſt ſodden, then buttered, but eſpecially Parſeneps: for they are common meat among the common people, all the time of Autumne, and chiefely vpon fiſhdaies. But they that abſtaine from fleſh, and eate Parſeneps, or Carets, meaning thereby partly to ſubdue their luſt, are deceiued by the iudgement of Matthiolus, where he ſaith: They which faſt ſhould abſtaine from them, for they prouoke Parſeneps and Carets good for the Collicke and Stone.

Lib 3. Diſc. cap. 52.

Parſneps and Carets prouoke carnall luſt.

prouoke luſt manifeſtly. Wherein he agréeth with Dioſc. in the ſame Chapter: for ſo Dioſc. writeth of Parſeneps, that they expell vrine, and ſtirre vp luſt. And of Carets Galen writeth, that they are windy & venerious. Where-

6. Simp.

Parſeneps and Carets be reſtoratiue.

fore they are both good for ſuch as be weake and in a conſumption. And if Students do eate them (I meane thoſe that be Students indéed) which doe follow the leſſon of Plinie, That all time is loſt which is not ſpent in ſtudie, except they vſe other prouocation, they néede not greatly to feare Cupids force: for Pythias ſaid to Chremes in Terence, without good cheare and wine luſt is cold. But of Parſeneps and Carets, Galen writeth, they prouoke vrine: and if a man vſe them much, they will breed ill iuice: yet the Carets make better iuice then the Parſeneps.

Lib. 2. de ali. fa. cap. 67.

Carets are better than Parſeneps.

Of Capers and Sampere. Chap. 54.

Lib. 2. de ali. fa. cap. 34.

Capers be hot and drie in the ſecond degrée. They are brought to vs from beyond the Sea, and as Galen writeth, they nouriſh nothing after that they be ſalted, but yet they make the belly loſe, and purge fleame which is therein contained. Alſo ſtirreth appetite to meate, and openeth the obſtructions or ſtopping of the Liuer and Splene, which is a ſpeciall vertue in the preſeruation of health. They ſhould be eaten with Orimell before other meate, but our cuſtome is to eate them with meat. Sampere is of much like nature, & vſed as a ſauce with meats after the ſame manner. It is a weede growing neare the ſea ſide, and is very plentifull about the Ile of Man, from whence it is brought to diuers parts of England, preſerued in Wine, and is no leſſe wholeſome than Capers.

Capers be verie wholſome for the preſeruation of health.

Sampere.

Of Tanſie. Chap. 55.

Tanſie is hotte in the ſecond degrée, and drie in the third. It is one of thoſe fiue things which are reckonned

konned in *Schola Salerni*, to be good for the Palſie. The reaſon is (as I thinke) for that it auoideth fleame, and by the heate thereof dryeth the ſinewes. Alſo it killeth wormes, and purgeth the matter whereof they be engendred. Wherefore it is much vſed among vs in England, about Eaſter, with fried Egs, not without good cauſe, to purge away the fleame engendred of filth in Lent ſeaſon, whereof wormes are ſone bred in them that be thereto diſpoſed, though the common people vnderſtand not the cauſe, why Tanſies are more vſed after Lent, than at any other time of the yeare. The herbe is good alſo for the ſtone and ſtopping of vrine, as Matth. reporteth. *cap.60.*

Why Tanſies are to be vſed about Eaſter.

Lib. 3. Dioſc. cap. 138.

Of Feuerfewe. Chap. 56.

Feuerfew is hote in the third degree, and dry in the ſecond. It is not vſed in meates, but in medicine. It is called of Matth. *Matricaria*, and is onely to be vſed in womens diſeaſes. Yet this experience I haue of it, that being pouned ſmall and tempered with a little Salt, and laid to the pulſes of both wriſts, it cureth Agues in children, and ſometime in the elder ſort to, ſo that it be renued once in foure and twentie houres, and vſed continually for the ſpace of nine daies.

An experiment for a Feuer.

Of Fumitorie. Chap. 57.

Fumitorie is hote and dry almoſt in the ſecond degree. Though it grow wild, yet becauſe it is found in ſome gardens, and is very profitable for ſtudents I haue here mentioned it. Galen ſheweth how a countrey man was wont to vſe it, both to ſtrengthen his ſtomacke, & to loſe his belly. Firſt he made the herbe into powder, and when he would vſe it to looſe the belly, he dranke it in melicrat, and when he vſed it to ſtrengthen the ſtomacke, he dranke it in wine. But Students may diſtill the herbe and vſe to

Lib. 7. Simp.

How a man of the countrey vſed Fumitory.

Great vertues of Fumitory.

drinke the water by it selfe with a little Sugar, or with white wine fasting, for it doth strengthen the stomacke, open the liuer, purifie the bloud by purging humours adust, and by that meanes helpeth itching and scabbinesse, and morphew, and giueth a liuely and fresh colour to the face: good therefore for such as would be faire, and hurtful to none. Some vse to boyle Fumitorie in clarified whey, and so it is very good also to be drunke for the purposes aforesaid. Sirupe of Fumitory is of the same effect, and may be drunke being mixed with wine, three spoonefuls of the Sirupe to a quarter of a Pint of the Wine.

To make a faire colour in the face.

Of Filipendula. Chap. 58.

Filipendula, is hote and dry not fully in the third degree. It is highly commended of Physitians, for the Stone, and Strangury, and stopping of vrine. Wherefore such as be grieued with the like infirmities, may vse the herbe in pottage or brothes, or otherwise by the wise counsaile of the learned Physitian.

Of S. Iohns woort. Chap. 59.

Saint Johns woort is hote and dry in the third degree. Beside that, it is a very good pot-herbe, it is vsed both in Physicke and Surgery. In medicines, as Matth. writeth. The seede being drunke in wine expelleth the stone, and is good against poyson. The water of the herbe distilled while it beareth flowers is greatly praised of some men for the falling sickneſſe. And in Surgerie there is made thereof a Balme which is excellent good for wounds, after Alexis in this maner. Take of S. Johns woort the flowers, of the flowers of Rosemary, of each one handfull, put them together into a glasse, and fill it with perfect oile, and close wel the mouth of the glasse, that no aire goe out: then let it stand in the sunne the space of thirty daies, and

Lib. 3 Dios. cap. 4, 6.

Lib. 2. par. 4.

An excellent Baulme to heale any wound.

and in cleare nights also, & when the oile shall haue gotten the colour of the flowers, straine it and put to it of Ginger one dramme, and a little Saffron dissolued in good wine, then set it in the sun againe, the space of eighteene daies, and annoint the wounds with the same oyle, luke-warme, twise a day, and you shall haue your effect.

Of Cinckfoyle. Chap. 60.

Cinckfoyle is drie in the third degrée, and hath very little heate. It is much vsed in Surgerie, when néede requireth to binde and consolidate, and is a very good pot-herbe. Dioscorides writeth that if it be drunke certaine daies, it quickly cureth the yellow Iaundise, which I haue proued true in the herbe called Tormentill, a kinde of Cinckfoyle.

Of Auens. Chap. 61.

Auens is hote and dry in the second degrée, an herbe sometime vsed in medicine, but most commonly for the pot. Yet good Cookes say, that it maketh pottage blacke, yet the roote thereof sauoureth like vnto cloues.

Of Hearts ease. Chap. 62.

Hearts ease or Pansies, are dry & temperate in cold and heate. The flowers are beautifull for varietie of colours, but not vsed in meates, yet the herbe is commended for a rupture. And the distilled water, the herbe and flowers, is thought good for the falling euill in children, if they drinke it often times.

For the falling sickneſſe in children.

Of Marigolds. Chap. 63.

Marigolds are hote and dry, an herbe well knowen and as vsual in the kitchin, as in the hall: the nature

Lib.3.Dioſ. cap.186. whereof is to open at the Sunne riſing, and to cloſe vp at the Sunne ſetting. It hath one good propertie and very profitable for Students, that is, as Matth. writeth, by the vſe thereof the ſight is ſharpened. And againe he ſaith: that the water diſtilled of Marigolds when it flowreth, doth helpe the rednesſe and inflammation of the eyes, if it be dropped into them, or if a linnen cloth wet in the water be laid vpon them. Alſo the powder of Marigolds dried, being put into the hollowneſſe of the teeth, eaſeth toothach. And the iuice of the herbe mingled with a little ſalt, and rubbed often times vpon Warts, at length weareth them away.

For redneſſe of the eyes.

For the tooth-ache.

Of Larks claw. Chap. 64.

Larks claw or Larks héele is temperately warme, and is of ſmall vſe in meate or medicine.

Of Columbine. Chap. 65.

An eaſie medicine for the yellow Iaundiſe.

Columbine is temperate in heate and moyſture, the flowers onely are vſed to adorne the houſe. A dram of the ſeede (as ſome write) drunke in Malmeſie with a little Saffron, healeth the yellow Iaundiſe, if ſweat be vſed vpon it.

Of Camomill. Chap. 66.

Lib.3.Simp. Camomill is hote and dry in the firſt degrée. An herbe in great eſtimation among the Egyptians, and was thought a remedy for all Agues, as Galen reporteth. And this medicine I learned of a countrey man for an Ague, which I haue proued true in many though it fayled in ſome. Take a handfull of Cammomill, waſh it cleane and bruiſe it a little, and ſeeth it in a pint of Ale, till halfe be waſted, ſcumme it well and ſtraine it, and drinke it an houre

A good medicine for a Feuer.

houre before the fit, and if you thinke it better put in Sugar, couer you warme and procure heate, so doing three daies together fasting: the smell of the herbe is comfortable to the braine, & therefore to be frequented of students.

Of Saffron. Chap. 67.

Saffron is hote in the second degree and dry in the first, though it be reckoned among spices, yet because it groweth in many Gardens, and is so vsuall in meates, I thought good to mention it in this place. Fernelius writeth that Saffron chiefly strengtheneth the stomacke, & next, other parts of the body, and helpeth their corruptions, but beeing taken aboue measure it is thought deadly. Which thing is proued true by experience: for if a man vse much Saffron it will make him very faint: but being moderately vsed, it is good for the stomacke and helpeth concoction. *Lib. 5. Meth. Cap. 21.*

Of Oke of Hierusalem. Chap. 68.

Oke of Hierusalem, is hote and dry in the second degree. The chiefe vse of it is in Physick for shortnesse of winde, and auoyding of bloud and fleame by spitting, as in Plurisies and impostumes. It may be boyled with Licorice thin cut, or else by it selfe in pure water, and after sweetned with a litle Hony or Sugar, and so drunke. But students may cut the herbe when it is full growen, and drie it a time in the Sunne, and after lay it among their clothes, for so it will keepe them from mothes, and giue them a good sauour, which Wormewood will not do, though Wormewood being vsed in the like manner preserue garments from Mothes. To preserue clothes from Mothes.

Of Alecoast. Chap. 69.

Alecoast is hote and dry in the second degree. If you list to make a pleasant drinke, and comfortable to Alecoast Ale.

the stomacke, put certaine handfuls of this herbe in the bottome of a vessell, and tunne vp new Ale vpon it, after the manner of Sage Ale before prescribed. The herbe Maudlin is of the same nature, and much like of smell.

Maudlin.

Of Clarie. Chap. 70.

Clarie is hote and drie almost in the third degree. It is found by experience very good for the backe, and restorative in a waste. For which purpose they vse not only to boyle the leaues whole in brothes, tied together in one bunch or handfull; but also they fry the leaues with the yolks of egs, and so serue them vp to the table. And this much I can say by proofe, that who so shall vse this herbe often, shall find great ease for the griefes aforesaid.

A good medicine for the back grieued, or for a waste in man or woman.

Of Betayne. Chap. 71.

Betayne, though it grow wilde, yet it is set in many Gardens, and is hote and dry in the second degree. The vertues of it are innumerable, (as Antonius Musa, who hath written a peculiar booke of this herbe, doth testifie) but especially it is good for the braine; so that (as Fernelius writeth) The only sauour of it comforteth the braine; wherefore it is good for the falling euill, madnesse, palsie, &c. For which vertues it is greatly to be esteemed of Students. And one thing I haue often proued, when I was Student my selfe, that if you put a leafe of it vp into the nostrils, it will prouoke neesing, and purge the head of fleame.

Lib. 6. Meth. Cap. 18.
For diseases of the braine.

To purge the head.

Of Angelica. Chap. 72.

Angelica is hote and dry almost in the third degree. It is a rare herbe and of singular vertue, but chiefely commended against the Pestilence, as well to preserue a man

man from it, as to helpe him when he is infected. After Matth. being drunke or often eaten it preſerueth from the Plague. And ſo was I wont to vſe it at Oxford in time of Plague, to grate of the dry rote into drinke, and to carry a litle peece of the rote in my mouth when I went abroade. And for ſuch as be infected, halfe a dramme of the roote, giuen with a dramme of Triacle in the water of this herbe, to ſuch as be infected, if they ſweate luſtily vpon it, and take it againe when ſeuen houres be paſt, helpeth ſo much, that many haue been cured thereby. Beſide the vertues aforeſaid, the decoction of the rote in water or wine, is excellent good for thoſe that be ſhort-winded, through abundance of cold fleame ſtopping the Lungs. And the ſame decoction is wonderfull good to diſſolue & auoid any inward impoſtume, or congealed blood, and greatly ſtrengtheneth the ſtomacke, yea, the powder of the rote being taken in drinke, comforteth the heart, and ſtrengtheneth ſuch as be ſubiect to ſowning, and for the biting of a mad Dog, or ſtinging of any venemous worme, poune the leaues of this herbe and Rue together, and apply them to the place, & giue the patient to drinke inwardly the decoction of the leaues or rotes. Moreouer, the rote chewed, or a little peece thereof put into the hollowneſſe of the toth, helpeth the toth-ach, and amendeth the ill ſauour of the breath: in ſo much that it will in a manner take away the ſmell of the Garlicke. Wherefore euery Student that hath a Garden, ſhould prouide to haue this herbe.

Lib 4. Dioſ. cap. 111.

A good medicine to preſerue from the Peſtilence.

For one infected with the Peſtilence.

For ſhortneſſe of wind & an impoſtume.

For biting of a mad dog, or ſtinging of a venemous worme.

For the tooth-ache.

Of Pelitorie of Spaine. Chap. 73.

Pellitorie of Spaine is hote in the third degree fully, and drie in the ſecond. The chiefe vſe thereof is in Medicines to purge the head. Which effect it worketh, if a man eat but a little peece of the roote dried, and chewe it betweene his teeth for a time. For

To purge the head.

For a reume.

so it draweth abundance of flegmaticke and waterish humours, which must be auoyded by spitting, holding downe the head. It may best be done fasting, or at night a litle before we go to bed. And this practise I haue proued good not onely to ease the toothach, (which is a paine most intolerable) but also for a reume and griefe of the head proceeding of a reume, which is a common calamitie of Students. Also Matth. saith, that this rote maketh the breath sweet, and strengthneth all the senses: and being made in powder and drunke in wine, cureth cold diseases: wherefore it is good for the Palsie, for the falling sickneſſe, and for the Crampe: but that which is commonly set in Gardens, is not the right Pellitory of Spaine.

not

Lib. 3. Dioſ. cap. 65.

Of Dragons. Chap. 74.

Dragons is hote and dry in the third degrée. The chiefe vse wherof is against the Plague. For which purpose we vse to distill the herbe, and preserue the water, which may be vsed as nede requireth. A little fine Triacle being mixed withall, it not onely preserueth, but cureth such as be infected.

For the Plague.

Of Elecampane. Chap. 75.

Elecampane is hote in the third degrée, and dry in the second. The chiefe vertue thereof is to open the brest, and to helpe shortneſſe of winde, caused by tough fleame stopping the Lungs. Also it openeth opilations of the Liuer and Splene, and comforteth the stomacke, as saith *Schola Salerni.*

Chap. 68.

Enula campana, hæc reddit præcordia ſana.

And for this purpose who so listeth may make Conſerua of Elecampane rotes in this manner. First wash the rotes cleane, slice them in peces as big as your thumbe, seeth

ſæth them in faire water vntill they be tender, take them vp and poune them and drawe them through a haire ſiue or ſtrainer, then ſet them againe ouer the fire, and put to them the double or treble weight of Sugar. And when it is perfectly incorporated, take it off & kæpe it in a glaſſe gallipot. Alſo of the rotes of Elecampane is made a kind of Wine called Wine of Elecampane, much vſed in Germanie, as Matth. writeth. Which Wine being drunke, marueilouſly ſharpneth the ſight. Beſide that, it hath like vertue as the Conſerue. The beſt time to gather the rotes is when the leaues fall. Which time alſo is beſt to take all other rotes that are to be vſed in Phyſicke, except it be for preſent neceſſitie.

Conſerua of Elecampane.

Lib. 1. Dioſ. cap. 27.

The beſt ſeaſon to gather rootes in.

Of Setwall. Chap. 76.

Setwall or Capons taile is hote and drie in the ſecond degræ. Thereof bæ two ſortes, commonly knowen and ſet in Gardens. The one ſmall which is called Valerian, and is a good pot-herbe, and beſide that is very good to heale a cut, as euery kitchin maid knoweth. The other is named of ſome, great Valerian, whoſe vertues are very great and very many after Matth. where he ſaith: That Setwall being drunke in Wine, is good againſt the byting of venemous wormes, and the Peſtilence: The decoction thereof is good for the Stranguric. Alſo it is profitable for ſuch as be ſhort-winded and haue the Cough: eſpecially if it be boyled with Liquorice, Raiſons and Anniſeeds. The roote beeing eaten breaketh winde. And being boyled in white Wine, is good for the ſight. And one thing I will note of this herbe for the pleaſure of Students, that the rotes thereof being dried and laid among clothes, they giue a ſweete ſmell to them.

Lib. 1. Dioſ. cap. 10.

Of

Of Galingale. Chap. 77.

Galingale, or rather Cyperſe roots, though it be rare, yet it is found in ſome Gardens, and is hote & dry in the third degrée. Beſide that, the roots are good in medicines: if they be laid among clothes, they make them to ſauour well. Matth. ſetteth downe an eaſie medicine to be made of this roote for the Dropſie, in this maner: The powder of Liquorice roottes, with a like quantitie of Bay beries, mixed with the vrine of a boy vnder fourteene yeares olde, beeing bathed vpon dropſie limbs helpeth greatly.

Lib. 1. Diuſ. cap. 4.

For the Dropſie.

Of Skyrwort. Chap. 78.

Skyrwort is hote and drie in the ſecond degrée. The rootes thereof are vſed of skilfull Cookes for Salets, as Burre rootes, when they are young.

Of Prickmadem. Chap. 79.

Prickmadem is one kinde of (Sedum.) An other is Houſleeke, and the third is Stonecrop. All three doe grow commonly vpon the ſlates of houſes, but Prickmadem is planted in Gardens, and is vſed for a Pot herbe, and is cold in the third degrée.

Cold herbes.

Of Lettuſe. Chap. 80.

Lettuſe is cold and temperatly moiſt in the ſecond degrée. The herbe is much vſed in ſalets in the ſommer time with Vineger, Oyle, and Sugar or Salt, and is found both to procure appetite to meate, and to temper the heate of the Stomacke and Liuer. But in one point we differ from the vſe of olde time. For we eate Lettuſe in the beginning of our meales, wheras they were wont to be eaten laſt, as the Poet Martiall writeth.

The olde cuſtome of eating Lettuſe.

Clau-

Claudere quæ cœnas lactuca ſolebat anorum,
Dic mihi cur noſtras inchoet illa dapes.

Galen giueth Lettuſe this commendation, that of all herbes it bringeth leaſt euill iuice: it may be eaten rawe (as I haue ſaid) in Salets, yet becauſe of it ſelfe it is waterish and cold, as Galen writeth. If ſome ſharpe herbe be ioyned to it, it is not only more pleaſant, but more wholſome: wherefore ſome mingle the leaues of Rocket, or Leekes, or Baſill together with Lettuſe. It may alſo be eaten being firſt boyled as we vſe in brothes, or as Galen vſed in cleane water, for ſo he ſaith: In my youth, when my ſtomacke was daily troubled with coler, I vſed Lettuſe to coole it: but when I drew toward old age, this hearbe was a remedie to me againſt watchfulneſſe, for then contrariwiſe than I did in youth, I procured ſleepe of ſet purpoſe: for it was grieuous vnto mee to wake againſt my will: which hapned partly becauſe I had vſed to watch in my youth, and partly becauſe age is watchfull. Therefore Lettuſe eaten in the euening was my only remedie. Whoſe example I wiſh all Students to follow, becauſe they are commonly in youth and age euen as Galen was. Yet one thing I warne all men of, out of Matth. The vſe of Lettuſe is to be auoided of all that be ſhort-winded, and ſpit bloud, or be flegmatike, and eſpecially of them which would get children. And if any Student liſt to liue honeſtly vnmaried, let him vſe oftentimes this medicine ſet forth by Dioſc. Lettuſe ſeeds being drunke, repreſſe venerious imagination in ſleepe, and reſiſt luſt. And (as Galen ſaith) ſtayeth the flowing of nature. It may be taken beſt for that purpoſe in red Wine: or for want of Wine, in Ale, morning and euening.

Lib. 2. de ali. ſa. cap. 40.

Cap. 52. eiuſ. lib.

Lib. 2. de ali. ſa. cap. 40.

How Galen vſed to eate Lettuſe, and why.

For whom Lettuſe are ill.

For one that would liue vnmaried.

Lib. 6. Sim.

Of Endiue and Succorie. Chap. 81.

Endiue and Succorie are colde and drie in the ſecond degree; becauſe they are much like in operation, I ioyne

ioyne them both together. The leaues especially of white Endiue are not only vsed in medicines, but also in meats either raw in Salets, or boyled in broths. Both Endiue and Succorie any way vsed do cole the heate of the liuer, and by a speciall property do strengthen it, and open the obstructions thereof. For which vertues they are worthy to be greatly esteemed. For it is a great preseruation of health to haue the Liuer temperate and vnstopped, considering that it is the place where all the humours of the body are first wrought, and therefore called *Officina sanguinis*. Students that haue hote Stomacks or hote Liuers, may cause their Cookes to boyle them in a broth with a Chicken: Or they may distill them in the Sommer season and kepe the water, and when they are disposed, drinke a good draught fasting with a little Sugar, or else by the aduise of some learned Physitian, they may vse the Sirrop of Endiue or Succorie. I was wont to lay certaine handfuls of the grene herbs cleane washed in the bottom of a vessell, and to tunne vp new Ale to them, not ouer strong: and so to make Endiue ale, after the manner of Sage ale shewed before, wherein I found great commoditie being troubled with inflammation of the Liuer. Dandelion and Sowthistle are of much like effect to Endiue and Succorie. For they are both coling and very good to be vsed in pottage, or boyled whole in brothes, or eaten in Salets. They haue one good propertie very profitable for students (who for the more part haue ill stomackes) for of Sowthistle Matth. saith: That being sodden in Wine, it helpeth a watersh stomacke. And of Dandelion he saith: That if it be boyled, it bindeth a loose stomacke.

The vertues of Endiue and Succorie.

The Liuer is the worke-house of bloud.

The heate of the Liuer.

Endiue ale.

Dandelion & Sowthistle.

Lib. 2. Dios. cap. 124.

Of Bleete. Chap. 82.

Bleate is colde and moyst in the second degree. It is vsed for a pot-herbe among others, & is sometime eaten being

being firſt boyled in water, and then fried with oyle and butter, and after that ſeaſoned with Salt and Vineger or Veriuice. Yet the often eating of it is diſallowed by Matth. Becauſe it prouoketh vomite, and troubleth the ſtomacke and bowels, and cauſeth cholericke laske.

Of Spinage. Chap. 83.

Spinage not mentioned in Galen is cold and moiſt in the firſt degrée, being vſed in brothes or potage it maketh the belly ſoluble, and eaſeth paines of the backe, and openeth the breaſt, and ſtrengthneth the ſtomacke.

Of Orage. Chap. 84.

Orage is moyſt in the ſecond degrée, and cold in the firſt, being vſed in pottage it doth both loſe the belly and eaſe the paine of the bladder. The ſéede of Orage is a vehement purger, as Matth. writeth: I knew (ſaith he) a certaine Apothecarie, who vſed onely the ſeedes of Orage to purge countrey folkes: which not without great griefe, purged them abundantly both by vomite and contrariwiſe.

Lib. 2. Diſc. cap. 112. Orage ſeede purgeth extremely both waies.

Of Beetes. Chap. 85.

Beetes are cold in the firſt degrée, and moiſt in the ſecond, they be abſterſiue and loſe the belly. But much eaten they annoy the ſtomacke, yet are they right good againſt obſtructions or ſtopping of the Liuer, and doe greatly helpe the ſpléene.

Of Violets. Chap. 86.

Violets, the flowers are colde in the firſt degrée and moyſt in the ſecond. Of them is made Conſerua in this maner. Take the flowers of Violets, and picke them cleane

Conſerua of Violets how to be made.

cleane from the ſtalke, and cut off all that which is grene. Poune them ſmall, and put to them double the weight of Sugar to the weight of Violet flowers. But to all other flowers, put three parts of Sugar to the weight of the flowers, incorporate well together the Violets & Sugar, and kepe it in a glaſſe or gallipot, it will laſt one yere, it is very good to be vſed of ſuch as haue hote ſtomackes, or hote Liuers. Also it coleth the head and procureth ſleepe, it tempereth the heart and all other parts of the body. The leaues may be boyled in a broth with other cooling herbes, as Endiue, Succorie, Orage, Betes, Sorrell, Strawbery, Lettuſe. For ſo they make the belly ſoluble and auoide choler, and doe bring the partes inflamed to good temper.

The vertues of Conſerua of Violets.

What herbes are good for a cooling broth.

Of Sorrel. Chap. 87.

Sorrell is cold in the third degree and dry in the ſecond. The leaues being ſodden do loſe the belly. In a time of Peſtilence, if one being faſting do chew ſome of the leaues, and ſucke downe ſome of the iuice, it marueilouſly preſerueth from infection, as a new practiſer called Guaynerius doth write: and I my ſelfe haue proued in my houſhold, ſaith Maſter Eliot in his Caſtle of Health. Which practiſe proueth that grene Sauce is not onely good to procure appetite, but alſo wholeſome otherwiſe againſt contagion. The ſeedes thereof brayed and drunke with Wine and Water, are very wholeſome againſt the Colliche and fretting of the guttes. It ſtoppeth the laſke, and helpeth the ſtomacke annoyed with repletion. If any be grieued with heate of the ſtomacke or inflammation of the Liuer, they may eaſily make a good Conſerua for that purpoſe in this maner. Take the leaues of Sorrell, waſh them cleane, and ſhake off the water, or elſe tary vntill the water be dried cleane. Then beate them ſmall in a Marble morter, if you haue it, if not

For the Peſtilence.

Conſerua of Sorrell.

not in ſome other, and to euery ounce of Sorrell, put three ounces of Sugar and incorporate them well together putting in the Sugar by little and little, then put it in a glaſſe or gallipot and ſtop it cloſe, and ſo keepe it for one yeare. After the ſame manner you may make Conſerua of any other herbe. How to make Conſerua of any herbe.

Of Roſe. Chap. 88.

Roſe is cold in the firſt degree and dry in the ſecond, ſomewhat binding, eſpecially the white Roſe. But the red is leſſe cold and more dry and binding, as for the Damaſke and Huſke Roſe it is hote and moyſt withall. Beſide the beautie and fragrant ſauour of Roſes, which is very comfortable to all the ſenſes, of Roſe leaues is made a Conſerua, paſſing good to be vſed of Students, not onely to cole, but alſo to comfort the principall parts of the bodie: namely the Head, Heart, Stomacke, Liuer, Splene, Reines: It may be made thus. Take the buds of red Roſe, ſomewhat before they be ready to ſpread: cut the red part of the leaues from the white, then take the red leaues, and beate them very ſmall in a ſtone Morter with a peſtell of wood, or otherwiſe as you may conueniently, and to euery ounce of Roſes put three ounces of Sugar in the beating after the leaues be ſmall, and beate all together vntill they be perfectly incorporated, then put it in a glaſſe or gallipot, ſtop it cloſe, and ſet it in the Sunne for a ſeaſon: for ſo teacheth Iacobus Wickerus in all Conſerues. It may be kept for a yeare or two. Of Roſe leaues alſo may be made a water of like operation to the Conſerua, and may be drunke as other diſtilled waters either of it ſelfe, with Sugar, or mixed with Wine. The red Roſe water pure without any other thing mingled, is moſt commended for wholeſomneſſe, but the Damaſke Roſe-water is ſweeteſt of ſmell. And the beſt way to diſtill Roſes or any other flower or herbe, *Fer. lib. 5. tra. cap. 3.* The vertues of Conſerua Roſes. How to make Conſerua Roſes. Conſerues ſhould be ſunned. Red Roſe-water, or Damaske.

Lib.1. Dios. cap.113.

herbe after Matth. is in a Stillatorie of glaſſe, ſet ouer a pot of boyling water, which they call *Balneum Mariæ*, for thoſe waters which be diſtilled in leads or braſſe, receiue ſome ſmatch of the mettall, and be not ſo wholſeme for mens bodies. But our common maner of diſtilling in England is in Lead or Tinne, and ſo we draw very good waters, which kæpe their ſtrength for a yære or two. And if any liſt to draw a very ſwæte waſhing water, he may draw it as followeth. Take the buddes of red Roſes, Spike flowers, & Carnation Giliflowers, or others, but moſt of the Roſes, let them drie a day and a night, put to them an ounce of Cloues groſſe beaten & ſo diſtill them: after that, ſunne the water certaine daies cloſe ſtopped. And if you will yet make it more ſwæte, take of Muſke and Ciuet, of each a graine or more, tye it in a fine linnen cloth by a thræd, ſo that it may ſoke in the water, and ſo let it ſtand in the ſunne for a time. Or elſe you may make a very ſwæte water thus: Take of Cypreſſe rotes, of *Calamus aromaticus*, of Arris, of Cloues, of Storax Calamite of Beniamin, of each a quarter of an ounce: make them in powder, & when you will diſtill your Roſes, fill your ſtill with Roſe leaues, and a few Spike flowers, and vpon the top ſtrow ſome of your powders, and ſo diſtill them. Theſe Roſe cakes will be very ſwæte to lay among clothes. And if you liſt you may hang Muſke and Ciuet in it, and ſunne it, as I haue ſaid before, for twenty or thirtie daies. And if you will not be at coſt vpon Spices, you may make a very ſwæte water thus: Take Damaſke Roſes or red Roſes, Spike flowers, Roſemarie, Giliflowers, Mint, Maioram, Balme, Bay leaues, of each a like, and diſtill them. Alſo Spike flowers diſtilled alone doe make a very ſwæte water. Theſe waters, I counſaile all Students that be able to haue, at the leaſt ſome one of them, and to ſprinckle themſelues therewith ſometimes, and to waſh their temples, noſtrels, and beardes, for the ſauour of ſwæte waters and perfumes doe

A very ſweete waſhing water.

Damaſke powder to make ſweete water, or to ſtrow among clothes.

A ſweete water good cheape.

do greatly comfort the braine, and reuiue the senses. But red Rose water is not onely good to be drunke, but it is good also to wash the eies. And if any Student be dimme of sight, he may make an excellent water for the eies in this manner. Take three ounces of red Rose water, one ounce of white Wine, of Tutia a dramme, of Aloes epaticke, of white Sugar candie, of each the waight of two pence, make all in powder, and commixe them together, let them settle in a glasse for two or three dayes, whereof drop as need requireth into the eies: for it doth clense, drie, and strengthen the sight, and helpeth all exulceration and redneesse proceeding of heat. And for such as haue a care to preserue their sight, as all good Students haue, (for it standeth them vpon) they may make a water after the prescription of *Schola Salerni*, as followeth:

A good water for dimnesse of sight, or for any other impediment of the eies.

Another good water for eies.

Feniculus, Verbena, Rosa, & Chelidonia, Ruta.
Ex istis fit aqua quæ lumina reddit acuta.

Take of Fenell, of Veruen, of Roses, of Celandine, of Rew, of each of these fiue alike, gather them when they are drie, cut those hearbs short that be long, distill them and sunne the water, as before is said, and vse now and then to wash your eyes therewith.

Of Purslane. Chap. 89.

Purslane is cold in the third degree, and moist in the second. The leaues are vsed to be eaten in Salets with Vineger, by themselues, or with Lettuse in the Summer season. And surely very good for such as haue hoat Stomackes: for it doth mittigate the great heat of all the inward parts of the bodie, likewise of the head, and eyes. Also it repelleth the rage of Venus: wherefore it is much to be vsed of Students that will liue honestly vnmaried. Being eaten, it helpeth the teeth that be set on edge with sowre things. Some vse to preserue it in Salt, or Wine, but so it heateth and purgeth the stomacke.

Against Venus.

Of Strawberie. Chap. 90.

The vertues of Strawberies.

Strawberie water, wherefore it is good

Strawberie is cold in the first degrée, and drie in the second. The leaues and rootes are vsed in medicines, but the fruit is vsed to be eaten. And beside that, it is berie pleasant in taste, it qualifieth the heat of the Stomacke and Liuer. In some places where they are plentifull, they vse to distill them, and draw a very cooling water, which is good to drinke for such as haue cholericke stomackes, or inflamed Liuers, and being dropped into the eyes, helpeth the Itch, redneſſe, and inflammation of them, as I my selfe haue proued. They may be made in a Conserua, in like maner as I shall shew afterward of Barberies.

Of Popie. Chap. 91.

Lib. 4. Dioſ. cap. 60.

For a stitch or Pleurisie.

To procure sleepe.

Popie whereof be three kinds, white, red, and blacke, the red is wilde, and groweth among Corne, the white and blacke are commonly in gardens, it is cold and drie in the first degrée. The sœdes of white Popie and blacke are vsed to be eaten, as appeareth by Dioſc. and Matth. yea, the Countrey folkes about Trident (as saith Matth. take the leaues of wilde Popie, at their first budding forth, and boyle them as they doe other herbes, and eate them with butter and cheese. And one goodly experiment I learne out of Matth. in the same place, that the red leaues of Popie which grow among Corne, being dried and made in powder and giuen in drinke, should marueilously helpe a Pleurisie. And the women of Salerne giue their children the powder of white Popie sœds with Milke, to cause them to sleepe, it may also be giuen otherwise for the same purpose, as in Poſſet drinke, or in Aleberie, or best of all in a Cawdle made of Almondes and hempesœde.

Of

Of Orpine. Chap. 92.

Orpine coleth in the third degrée. It is proued good to heale a cut being pouned and layd to. It is wonderfull to see how long this herbe will continue greene being hanged vp in the house, as I thinke through the abundant and firme moisture that is in it.

Of Burnet. Chap. 93.

Burnet is drie in the third degrée, and cold in the second. It is very astringent, and partly coling, and therefore good to put in wine, to confirme the stomacke. And being vsed in Pottage it bindeth the belly. And as Matth. reporteth, It staieth a laske, and other fluxes of the bellie, and represseth cholericke vomits. And as he saith in the same place by the authoritie of Matthæus Curtius, it is also very good for the Plague. For which purpose I haue knowen some to distill the herbe, and to kéepe the water all the yeare. Which thing may easily be done, for the herbe is very plentifull, and is commonly greene Winter and Summer.

Lib. 4. Dioſc. cap. 45.

Burnet good for any Flux of man or woman.

Burnet good for the Plague.

Of Deysies. Chap. 93.

Deysies are of nature cold and moist, whether they be red or white, double or single, they be of like vertue. They are vsed to be giuen in potions, in fractures of the head, and déepe wounds of the breast. And this experience I haue of them, that the iuice of the leaues and rotes of Deysies being put into the nosethrils, purgeth the brain: they are good to be vsed in Pottage, for Matth. writeth: The greene herbe eaten in Salets looseth a costiue belly: and so doth it being boyled with fat flesh.

Of Gourds, Melons, and Cucumbers, *which though they be fruits, yet because they* are commonly set in Gardens be here specified. CHAP. 95.

GOurdes are cold and moyst in the second degree. Being eaten raw they be vnpleasant in taste, and ill for the stomacke, and almost neuer digested. Therefore he that will needes eate them, must boyle them, roste them, or frie them. Euery way they be without sauour or taste, and of their proper nature they giue to the bodie cold and moyst nourishment, and that very little; but by reason of the slipperneste of their substance, and because all meates which be moyst of nature be not binding, they lightly passe forth by the belly, and being well ordered, they will be meetely concoct, if corruption in the stomacke do not preuent them.

Of Melons and Pepons. CHAP. 96.

MElons and Pepons, commonly called Pompions, be cold & moyst in the second degree, they be almost of one kind, sauing that the Melon is round like an apple, and the innermost part thereof where the sedes are contained, is vsed to be eaten. The Pepon is much greater and somewhat long, and the inner part thereof is not to be eaten. The vulgar people call both by the name of Melons, and they vse to boile them, and to eate them with fat Beefe,

Bake, or frie them with butter, and to eate them with vineger and pepper. They both are very cold and moist, and do make ill iuyce in the bodie, if they be not well digested, but the Pepon much worse than the Melon. They do least hurt if they be eaten before meales. Albeit, if they do find fleame in the stomacke, they be turned into fleame; if they find choler, they be turned into choler. Notwithstanding, there is in them the vertue to clense and prouoke vrine: and if any be troubled with heat of the Stomacke, or Liuer, or Reines, with the Stranguric, they may take ripe Melons, and shred them into smal peeces, & distill them, and sunne the water for a moneth, then drinke thereof euery morning tempered with a little Sugar, the quantitie of three or foure ounces, for the space of a moneth: for besides that, this water coleth all the inward parts, it doth greatly helpe the Stone, prouoketh vrine, and clenseth the Kidnies.

Melons and Pepons be like the Chameleon.

An excellent water to coole the reines, and to helpe the Stone.

Of Cucumbers. Chap. 97.

Cucumbers be likewise cold and moist in the second degree, they are pared, sliced thin, and serued to the Table with vineger and pepper in the Summer season, and eaten with Mutton, and proued to be cooling and comfortable to such as do labour with their bodies, or haue hoat and strong stomacks. But for flegmaticke and delicate persons which do no labor, they be vnwholsome, and engender a colde and thicke humour in the veines, which seldome or neuer is turned into good bloud, and sometime bringeth in Feauers. They are good to abate carnall lust. And the seedes aswell of Cucumbers as of Melons and Gourds, being dried and made cleane from the huskes, are very medicinable against sicknesses proceeding of heat, and the difficultie or let in pissing, as Physitions proue daily in their practise.

Of Nettle. Chap. 98.

After all garden herbes commonly vsed in kitchin. I will speake somewhat of the Nettle, that Gardners may vnderstand, what wrong they do in plucking it vp for a weede, seeing it is so profitable to many purposes. Whether it be cold or hoat, may well be perceiued by touching: for who so handleth it without some defence for his hand, shall feele that it is hoat in the third degree, and drie in the second, according as Auicen affirmeth. Cunning Cokes at the spring of the yeare when Nettles first bud forth, can make good Pottage with them, especially with red Nettles, very wholsome to clense the breast of fleame, to breake wind, to prouoke vrine, and to lose the belly. All which properties, with other more, are briefly comprehended in *Schola Salerni.*

Nettle potage.

not

Cap. 65.

1 Ægris dat somnum: 2 Vomitum quoque tollit & vsum,
3 Compescit Tussim veterem: 4. Colicisq; medetur:
5 Pellit Pulmonem frigus: 6 Ventrisq; tumorem.
7 Omnibus & morbis sic subuenit articulorum.

Seuen properties of Nettles.

1 Nettles procure sleepe: 2 they take away Vomite, 3 they helpe the Cough, 4 they are good for the Collicke, 5 they heat the Lites, 6 they asswage swelling of the belly, 7 they are good for the Gowte, and ache of the ioynts.

not

Of Fruites. Chap. 99.

Now that I haue spoken sufficiently of gardē herbs, it followeth that I entreate of fruites, which is the second parte of my deuision proposed before touching meates. For such is the prouidence of God toward mankind, that he hath not onely prouided corne and herbes for our sustenance, but also fruits, flesh and fish. Howbeit herbes and fruites were the first food that euer was appointed to man, as appeareth by the commaundement of God giuen to Adam. And from the time of Adam vntill

Herbes and fruits were the first meats of mankind.

till after Noahs floud the vse of flesh and wine was altogether vnknowne: for before the floud, they did neither eate flesh nor drinke wine. But now by the chaunge of dyet of our progenitors, there is caused in our bodies such alteration from the nature which was in man at the beginning, that now all herbs and fruits generally are noyfull to man, and doe engender ill humours, and be oft times the cause of putrified Feuers, if they be much & continually eaten. Notwithstanding, vnto them which haue abundance of choler: they be sometime conuenient to represse the flame, which procedes of choler. And some fruits, which be stypticke or binding in taste, eaten before meales they doe binde the bellie, but eaten after meales be rather laratiue. Wherefore it shall be expedient to write particularly of such fruites as be in common vse, declaring their noifull qualities in decaying of nature, and how they may be vsed with least hurt.

not

Gen. 1. 19.

Gen. 9. 3.

The alteration of mankind touching diet.

Of Apples. Chap. 100.

OF all fruites, Apples are most vsed among vs in England, and are cold & moyst in the first degree, as M. Eliot alleageth. Howbeit there is great difference in apples, as in forme, so in taste: for some be swete, some be sowre, some bitter, some are harrish or rough tasted apples, some be of a mixt temperature both swete and sowre, &c. The swete and bitter apples are enclining to heate, the sowre and harrish are cooling, and therefore good, where the stomacke is weake by distemperance of heate. But all apples generally are vnwholesome in the regiment of health, especially if they be eaten raw, or before they be ful ripe, or some after they be gathered. For (as Auicen sayeth) they hurt the sinewes, they breede winde in the second digestion, they make ill and corrupt bloud. Wherefore rawe Apples and Quadlings are by this rule reiected, though vnruly people through

The difference of Apples.

Raw Apples and Quadlings.

wanton appetite will not refraine them, and chiefly in youth, when (as it were) by a naturall affection they greedily couet them, as I haue knowen in my dayes many a shrewd boy for the desire of Apples, to haue broken into other folkes Orchardes. But Apples may be eaten with least detriment, if they be gathered full ripe, and well kept vntill the next winter, or the yeare following, and be eaten rosted, or baked, or stewed. For so they are right wholsome, and do confirme the stomacke, and make good digestion most properly in a cholericke stomacke, yea, raw Apples, if they be old, being eaten at night going to bed, without drinke to them, are found very commodious in such as haue hoat stomackes, or be distempered in heat, and drie by drinking much wine, and are thought to quench the flame of Venus, according to that old English saying, He that will not a wife wed, must eate a cold Apple when he goeth to bed, though some turne it to a contrarie purpose. And this experience I haue knowen, that a rosted Apple suffered vntill it were cold, and then eaten last at night to bedward, hath losed the belly, and is therefore good for such as be commonly costiue. But what time is best to eate Apples Galen declareth, saying: They must be taken after meate, and sometime with bread to strengthen the stomacke of them which haue small appetite, and digest slowly, and be troubled with vomite, laske, or fluxe. Which saying is diligently to be noted, for this is a confirmation of our vse in England, for the serning of Apples and other fruites last after meales. Howbeit, we are wont to eate Carawaies or Biskets, or some other kind of Comfits, or sædes together with Apples, thereby to breake wind ingendred by them: and surely it is a very good way for Students. The best Apples that we haue in England are Pepins, Costards, Deusants, Darlings, and such other. They that will not eate Apples, may yet eat apple Tarts, which be very wholsome for cholericke stomacks, if they be well made.

How Apples may be eaten with least hurt.

A cold rosted Apple what it worketh.

Lib. 2. de Ali. fa. cap. 21.

The English vse of eating Apples, proued by Galen.

The best way to eate Apples.

Apple Tarts.

made. Who so will preserue Apples long, must lay them in hony, so that one touch not another. How to preserue Apples a long time.

Of Peares. Chap. 101.

PEares are much of the nature of Apples, and of the same temperature, that is to say, cold and moist in the first degree. The difference of Peares must be discerned by the taste, euen as of Apples. For some are swet, some soure, some both, some dryer, some more moist, &c. But they are heauier of digestion than Apples. And all maner of fruit generally fill the bloud with water, which boyleth vp in the body as new Wine doth in the vessell, & so prepareth and causeth the bloud to putrifie, and consequently bringeth in sickneſſe. So Peares eaten raw make watrish and corrupt bloud, and beside that, they ingender winde, and so cause the Collicke. And therefore if any be so greedy of them, that néedes they will eate raw Peares, it shall be good to drinke after them a draught of old wine of good sauour, as Sacke, or Canary wine. And this is the reason (as I thinke) of that saying which is commonly vsed, that Peares without wine are poyson, that is to say, hurtfull to mans nature, as it is said in *Schola Salerni*. How raw Peares may be eaten with least hurt.

Adde Pyro potum, ſine vino ſunt pyra virus.

But if they be rosted, baked, or stewed, they are not vnwholsome. And eaten after meate being ripe and well gathered, they doe restraine and knit vp the stomacke, and fortifie digestion, which also is approued by *Schola Sal.* *Cap.* 39.

Cum coquis antidotum Pyra ſunt, ſed cruda venenum:
Cruda grauant ſtomachum, releuant Pyra cocta grauatum.

Peares baked, rosted, or stewed.

But to auoide all inconuenience that may grow by eating of Peares, Apples, and other fruits, Cordus giueth a very good caueat in this manner.

Vt Pyra non noceant, extra mundentur & intra,
Mox immerge ſali, proijce foras.

That

How Peares and other fruite may be eaten without hurt.

That Peares may not hurt thee, take out the coares, pare them, and ſalt them, and caſt them out of dores.

The great Peares which Virgil nameth *Grauia volema*, in Engliſh peare wardens, may be longeſt preſerued and haue chiefly the aforeſaid vertues. As for other ſorts of peares, though they be more pleaſant in taſte, yet they are but ἐφήμια as Galen ſpeaketh, that is to ſay, ſommer fruites.

Georg. lib. 2.

Of Peaches. Chap. 102.

Lib. 1. cap. 131.

Peaches be cold in the firſt degree, and moiſt in the ſecond. Dioſcor. ſaith, that ripe peaches be wholeſome, both for the ſtomacke and belly. But they ſhould be eaten before meales as Galen ſheweth, and not after meate (as our manner is in England) for being eaten after meate, they ſwimme aboue, and both corrupt themſelues, and alſo the other meates. But eaten before, they mollifie the belly, and prouoke appetite, and qualifie the diſtemperance of choler in the ſtomackes. And after Peaches we ſhould drinke wine to helpe the coldneſſe of them, as it is in *Schola Salerni*.

Lib. de Ali. fa. cap. 19.

Peaches ſhould be eaten before meate.

Wine to be drunke with Peaches.

Perſica cum muſto, vobis datur ordine iuſto.

But for ſuch as can rule themſelues, and refraine their appetite according to reaſon, it is beſt of all to forgo both apples, peares and peaches, together with other thinges which engender melancholy, and are vnwholeſome for ſicke folkes, and are briefly contained in theſe verſes following, taken out of *Schola Salerni*.

Ten maner of things which engender melancholy.

Perſica, poma, pyra, & lac, caſeus & caro ſalſa,
Et caro ceruina, & leporina, bouina, caprina,
Atra hæc bile nocent, ſunt q; infirmis inimica.

That is to ſay, Peaches, Apples, Peares, Milke, Cheeſe, Salt meates, Veniſon, Hares fleſh, Beefe, Goates fleſh. All theſe breed melancholy, and are vnwholeſome for ſuch as be diſeaſed.

Of

Of Plummes. Caap. 103.

Plummes are cold and moyſt in the ſecond degree. Though there be diuerſe ſorts of Plummes both of the garden and field, and of ſundry couleurs: yet the Damaſins are counted moſt wholſome: and being eaten before meates, they cole a hot ſtomacke, and ſoften the belly, as it is in *Schola Salerni.* *Cap.41.*

Frigida ſunt, laxant, multum proſunt tibi pruna.

The Damaſin Plums are wont to be dried and preſerued as figs, and are called in Engliſh prunes. Howbeit the Latine word *Prunum* ſignifieth any kinde of Plum: yea Sloes, and Bullace, which grow wilde. Our Damaſins in England be ſo ſmall, and ſo ſowre, that they will make no good prunes. But our prunes are brought from beyond the ſea. The beſt are called Damaſke Prunes, becauſe they grow in a city of Syria called Damaſkus, as Galen noteth, and are brought out of Syria to Venice, and from thence to other parts of Europe. The next in vertue to Damaſke Prunes, be Spaniſh Prunes. They are vſed diuerſe waies in Phyſicke, as in Sirupes, Electuaries, Conſerues, to loſe the belly, and to auoide choler. But for meates, though they nouriſh litle, they be chiefely vſed in Tartes, or ſtewed in water or in wine, and ſo, if they be eaten before meales, they diſpoſe a man to the ſtole. I ſay before meales, becauſe we are wont to eate them after meales. And ſome (as I haue knowen being coſtiue and vſing them after meales, purpoſely to make them ſoluble, haue miſſed of their purpoſe. Which errour may bee holpen by eating them before meate. For ſo ſayeth Matthiolus ſpeaking of Prunes ſtewed: Being eaten firſt, beſide that they are pleaſant they looſe the belly. Whoſe iudgement I my ſelf following hauing a cholericke ſtomacke, and a coſtiue belly, was wont ſometime to breake my faſt with a diſh of

Damaſins.

What prunes are beſt. *Lib.2.de ali. fa.cap.13.*

Stewed prunes ſhould be eaten before meate to looſe the belly.

Prunes

Prunes ſtewed, contrarie to the vſe of other men, who commonly eate them laſt. I haue written the more of Prunes, becauſe it is ſo common a diſh at Oxford. As for Sloes and Bullaſe, they are more meats for ſwine then men.

Sloes and Bullaſe.

Of Cheries. Chap. 104.

Cheries be cold and moyſt in the firſt degree. They be diuers in taſt, and commonly of two colours, either blacke or red. The red Cheries if they be ſoure or ſharpe, be more wholſome. And if they be eaten freſh and newly gathered, and faſting, or at the beginning of dinner, their nature is to ſcoure the ſtomacke, and to prouoke appetite, (as ſaith Arnoldus) vpon *Schola Salerni*, whoſe authority I alledge, becauſe peraduenture it may ſeeme ſtrange to ſome, that I preſcribe them to be eaten before dinner, whereas our common vſe is to eate them after dinner. The vertues of Cheries are briefly ſet down in the ſame Chapter as followeth.

Cheries ſhould be eaten before meales. *Cap.* 40.

Si Ceraſum comedas, tibi confert grandia dona,
Expurgat ſtomachum, nucleus lapidem tibi tollit,
Hinc melior toto corpore ſanguis ineſt.

That is to ſay, Cheries purge the ſtomacke, and the kernels of Chery ſtones, eaten drie, or made milke, breaketh the ſtone in the reines, or bladder, and that which no fruit in a manner elſe doth, the ſubſtance or meate of Cheries ingendreth very good bloud, and comforteth and fatteth the body. But yet let no Student be too bold hereupon, to take any ſurfet of Cheries, as I haue knowen ſome doe, but alwaies to remember that golden leſſon of Pythagoras. A meaſure is beſt in all things. And if you would eate Cheries, or Plums, without all danger, then may you preſerue them after this maner. Take a pint of faire

The vertues of Cheries.

faire running water, halfe a pint of Roſe water, halfe a pound of Sugar, ſeeth altogether vpon a ſoft fire of coals, till the one halfe be conſumed, then take it from the fire, and when it leaueth boyling, put therein your Cheries or Plummes; if they be Cheries, cut off halfe the ſtalkes, and let your fruit be the like waight as of the Sugar: Set it againe on the fire, and keepe it in the like heate, till they be ſoft, the ſpace of an houre, if need be. Then put into it ſome Cloues bruiſed, and when it is cold, keepe it in a glaſſe, or gallipot: the ſtronger the ſirupe is with Sugar, the better it will continue. Some put to the ſirupe, Cinnamon, Sanders, Nutmegs, Cloues, and a little Ginger. Seeth them not haſtily for feare of much breaking. How to preſerue Cheries.

Of Quinces. Chap. 105.

Quinces be cold in the firſt degree, and drie in the beginning of the ſecond. They are not vſed to be eaten raw, for ſo they are both vnpleaſant and vnwholſome. And in my iudgement no better for a Students ſtomacke, then raw Beefe; but being roſted, ſtewed, or baked, and eaten after meales, they cloſe and draw the ſtomacke together and helpe digeſtion, and mollifie the belly, if they be abundantly taken. For this is Galen his rule. They which haue a weake ſtomacke, when they take any thing laſt after meate, which is binding, haue their bellies ſoluble. Wherefore Students hauing commonly weake ſtomackes, may (if they be coſtiue) eaſe themſelues, by eating after meat ſomething which doth bind and reſtraine the ſtomache, as Galen telleth of one Protas a Rhetorician, on whom the like practiſe was proued. But Quinces may be otherwiſe vſed very wholſomely, as being made in conſerue, or preſerued in ſirupe condite, or made in Marmalade. And becauſe the making of Marmalade is a prety conceit, and may perhaps *Lib. 2. de Ali. fa. cap. 22.*

haps delight some painfull Student that will be his owne Apothecarie, partly to spare cost, and partly to be sure that it be rightly made, I will here set downe as plainly as I can. Your Quinces being full ripe, and very yellow, first pare them, and take out the cores, then seeth them vntill they be tender and soft: That done, beat them small in a wooden morter, then with some of the liquor wherein they were sodden, draw them through a streiner as you would doe a Tart, then set it ouer the fire to seeth softly, and in seething, strew in by little and little white Sugar made in powder the weight of the Quinces, or more, as your taste shall tell you, stir it continually, and put thereto some pure Rose water, or Damaske water, let it seeth on height, vntill it be well sodden: Which thing ye may know by taking some of it vpon a knife, and letting it cole. For if it be stiffe, then take it off and bore it, while it is warme, and set it in a warme and drie aire. And if you will not haue your Marmalade so binding, you may put some ripe Apples of good verdure among your Quinces, when you boyle them with Sugar. The Apples must first be sodden or roasted, and then drawen through a course boulter, as a Tart.

How to make Marmalade of Quinces.

After the same manner you may make Marmalade of Wardens, Peares, Apples, Medlars, Cherries, Strawberies, yea of Prunes or Damasins, or other Plummes. First to boyle them vpon a soft fire with a little faire water, till they be soft, then to draw them as ye doe a Tart, after to boyle them againe with sufficient Sugar, to dashe them with sweet water and bore them.

To make any kind of Marmalades.

Of Grapes. Chap. 106.

GRapes be diuers in taste, and so are they in qualitie, for sowre grapes are cold & moist, and sweet grapes are hoat and moist. The like is to be said of other sorts. All Grapes if they be eaten newly gathered, doe trouble the

the belly, and fill the ſtomacke with winde. But if they be kept two or three daies after they be gathered, till the huſke be ſomewhat aſſwaged, they nouriſh the better and are leſſe laxatiue: neither do they inflate ſo much as ſaith Arnoldus. Ripe Grapes and ſwæt do nouriſh much, and make one fat, as Galen prooueth by experience of thoſe which kæpe Vineyards, who fæding two or three Moneths vpon Grapes and Figs onely, become very groſſe. But the fleſh ſo gotten ſone weareth away againe, becauſe it is not firme and faſt, but loſe & ouer-moiſt. And *Schola Salerni* reckoneth Grapes that be ſwæt, for one of the twelue things that nouriſh and make fat. And well I wote, that who ſo eateth many of them, they will make him fat with an R. You know what I meane. Grapes are vſed to be eaten after meat as other fruites, but Arnoldus ſaith vpon the ſame Chapter, that if they be eaten vpon a full ſtomacke, they both be corrupted in the ſtomacke, and they corrupt other meate.

Lib. 2. de Ali. fa. cap. 9.

Cap. 9.

Grapes make one fat with an R.

Of Rayſons. Chap. 107.

OF Grapes dryed through the heat of the Sunne are made Rayſons, which be therefore named in Latine *vuæ paſſæ*, and they be hoat in the firſt degræ, and moiſt in the ſecond. Among vs in England they be of two ſortes, that is to ſay, great Rayſons, and ſmall Rayſons, otherwiſe called Corans. The greateſt ſort are called Rayſons of the ſunne, the other are commonly to be had, and be much vſed in meates; and for that good cauſe, for beſide their pleaſantneſſe in taſt, they doe make the ſtomacke firme and ſtrong, and doe prouoke appetite, and doe comfort weake bodies being eaten before meales. But ſome queſtion is made of Rayſons, whether they be binding or looſing, which Galen himſelfe doth anſwer, where he ſaith, that Rayſons without kernels do open the breaſt and Liuer, but eaten with the ſtones they binde.

Whether Rayſons be binding or looſing.

Lib. 7. & 8. de Com. medi. *Lib. 5. Dioſ. cap. 4.* Raiſons by nature are good for the Liuer. *Lib. 7. de Comp. medi.* *Chap. 42.* *Chap. 43.*

binde. Whoſe opinion Matth. confirmeth in theſe words Raiſons without kernels being ſo by nature, or made ſo by Art, if they be ſweete, they looſe the belly; wherefore they are good for ſtuffing of the Breaſt, for the Cough, Hoarſeneſſe, and for griefes of the Reines and Bladder. Beſide this, Raiſons are eſpecially good for the Liuer, and as it were by nature appropriated to that part. And they concoct raw humors, and withſtand putrifaction, as Galen writeth, and for this purpoſe they may well be eaten faſting, the ſtones being firſt taken out. And for crudities or rawneſſe of the ſtomacke, Maſter Eliot by his owne report neuer found any thing better, than fine Rubarbe chewed with Raiſons of Corans: yet Raiſons of Corans by the iudgement of Arnoldus, doe cauſe oppilations of the Splæne, though they be good for the breaſt & Reines, and ſo ſaith *Schola Salerni.*

Paſſula non Spleni, tuſſi valet, & bona Reni.

But Rubarbe may be better eaten as I thinke with great Raiſons. After the ſtones be taken out, putting thereto a little Ginger, after which manner I was wont to vſe Aloes.

Of Figges. Chap. 108.

FIgges, if they be new, are hoat and moyſt, if they be old, they be hoat in the firſt degree, and drie in the ſecond, if they be ripe, they doe leaſt harme of any fruits, or almoſt none. Yet being much eaten, they make ill bloud, whereof lice are engendred. By reaſon of their ſweetneſſe, they annoy the Liuer and Splæne inflamed, and they fill the belly with winde, but by their quicke paſſage the wind is ſone diſſolued. In *Schola Salerni*, are ſet forth two operations of Figges, as followeth:

Vermiculos

Vermiculos venereq; facis, sed cuilibet obstat.

That is to say, figges breede lice, and stirre vp carnall lust, if they be much eaten.

After Auicen, figges are best eaten fasting with nuts or almonds, for so they breed better iuice in the body, and open and prepare the way for meate. And he more commendeth the eating of them with Nuttes than with almondes. But our vse is to eate figges and almonds together, which (in my iudgement) is better. For so they may better cleanse the brest and lungs, which is a speciall vertue that figs haue. And though we eat them commonly after other meates, or vpon fasting daies for want of other meates, yet as it appeareth by Galen, Physitians were wont to giue them before meate, with ginger or pepper, or powder of time, or Penicroyall, to such as had oppilations of the liuer or splene, or had any hard congealed matter in the inner parts of the body, or any distillations or reumes falling into the brest and stomack, for in all these cases figges doe profite much, beside that, they make the belly soluble, and doe cleanse the raines of the backe. And one easie medicine I will set downe for the comfort of such Students, as be short winded, taken out of Matth. Two or three figges, steeped all night in Aqua vitæ, helpe such as be short winded, if they bee eaten in a morning fasting. Also in *Schola Salerni* it is shewed, that a plaister made of figges first sodden in water, and a little vineger, and after beaten small in a morter, are good for the swines euill, for kernelles, for swellings, as appeareth in the verses following:

Lib.2.de ali. fa.cap.8. Figges to be eaten before meales.

Lib.3.Dios. cap.146. For a cough. *Cap.43.*

For swelling in the necke.

Scrofa, tumor, glandes ficus cataplasmate ceduxt.

Of Almondes Chap. 109.

Almondes be hotte and moist in the first degree. They doe extenuate and cleanse without binding. Where-

fore they purge the breſt and lungs, and be good to be eaten with figges, of ſuch as be ſhort winded. As for bitter almonds I omit, becauſe they are not to be eaten, though in medicines they be of great vertue. Of ſweet Almondes is made by ſkill of Cookes, Almond milke, a very temperate meate in hot diſeaſes. Alſo cawdles of Almonds, both comfortable to the principall parts of the body, and procuring ſléepe. Alſo Almond butter very delicate and good for a ſtuffed breaſt. The making of which things, I referre to cunning Cookes, or to the learned Phyſitian, who is or ought to be a perfect Cooke in many pointes. Yet becauſe all ſtudents be not of ability to haue a cooke, or a Phyſitian at their pleaſure, I will ſet downe an eaſie way, which I was wont to vſe my ſelfe in making of Almond Milke. Take a pottle of faire water, boile it in two handfulles of Violet leaues, or if you liſt, one handfull of Violets and another of ſtrawbery leaues, or the like quantity of Endiue and Succory, or other cooling herbes, take alſo an Ounce of good licorice, cut in thinne ſlices: if you would make it for fleame, let the herbs and licorice boile in the water leyſurely, vntill halfe be waſted, then ſtraine it, and let the liquor coole. Then take a quarter of a pound of Almondes, and blanche them, that is to ſay, put them into water boyling hoat, and let them ſtépe therein a while, then get off the huskes as you ſhale Nuts; that done, pound them ſmall in a morter of marble (if you haue it) vntill they ware moiſt, then put the Almonds into the liquor and ſtirre and blende both together with a ſpoone, after that draw the liquor and all through a ſtreiner, preſſing the Almondes well with the backe of a ſpoone. And of that which is ſtrained, when you will occupy more or leſſe, you may put in ſugar and ſet it ouer the fire vntill it boile, then take it off and vſe it as pleaſe you. Some draw their almonds after they be blanched and ſtrained, with faire water onely, making it neither too thicke nor too thinne, which way alſo

Bitter Almonds.

Almond milke how to be made.

Cawdels of Almonds.

Almond Butter.

To blanch Almonds.

Diuers ſorts of Almond milke.

also is good: or to draw them with any distilled water, as Rose water, Endiue or Succorie water. As for almond rawdels are made with ale strained with almonds blanched and brayed as before, then lightly boyled and spiced with Nutmeg and Sugar, as before is said, or otherwise as pleaseth the party.

Cawdels of Almonds how they be made.

Of Dates. Chap. 110.

Dates new gathered are hot and moist in the first degree, but if they be old, they be hot and dry in the first degree. Dates being much eaten and not well digested, annoy the head, and cause gnawing in the stomacke, and make grosse iuice, and sometime cause obstructions or stoppings in the liuer and splene: wherefore they are not wholesome for Students. Yet they are commonly vsed at delicate feastes, to set forth other meates, and are counted restorative. But their chiefe vertue is, that if they be well digested, and temperately vsed, they nourish and make the flesh firme, and binde the belly. And for this last propertie, they are much vsed in medicines, when it is requisite to binde and restraine, and so saith Dioscor. Decoction of Dates being drunke or gargarized, doth greatly binde. Good therefore in any laske or waste in man or woman. And for that purpose they may be vsed, sodden in Milk, or in Muskadine. Yea the very stones of Dates being beaten to powder, and vsed together with *Sanguis Draconis*, in Raspis or red wine, is passing good in the said cases, as by experience I haue often proued.

Galen. *Lib. 2. de Ali. fa. cap. 26.*

Lib. 1. cap. 126.

For any laske or waste.

Of Pomegranates. Chap. 111.

Pomegranates be of good iuice and profitable to the stomack, especially they which are swete. But in hot

Feuers, they that are sowre be more expedient and wholesome, for then the sweate doe incend heate, and purge vp the stomacke. They are found by experience to be very comfortable and restorative in long sickenesse, and especially they are good in any consumption or flure. Because as Galen sayeth, all Pomegranats are binding. In so much that the very pill of a Pomegranate, being made into powder and drunke in red wine or Raisins, together with a little Cinnamon, is a singular remedie for any laske or flure, as I haue often proued. Yet Matthiolus prescribeth the whole Pomegranate to be vsed as followeth. Pomegranate being put whole into an earthen pot, and close couered, baked in an ouen, after that beaten to powder, and drunke in red Wine, is a present remedie for a laske or fluxe, if halfe a dramme be taken at a time. And as for the kernelles of sowre Pomegranates, he writeth in the same place, that the stones of them being made in powder, the quantitie of an ounce with a dramme of Frankencense, helpeth any fluxe of the belly, if two drammes thereof be taken daily in red Rose water.

Lib.8.Simp.

A good medicine for a laske.

Lib.1.Dios. cap.127.

For a waste in a man or woman.

Of Medlars. Chap. 112.

Medlars are colde and dry in the second degree, they streine or binde the stomacke, and therefore they are good after meales, especially for such as be ouer laxatiue, being much eaten they engender melancholy, and be rather meate than medicine, as Galen saith. Yet of the stones or kirnels of Medlars, may be made a very good medicine for the stone, as Matth. writeth. The stones of Medlars made in powder, driueth out the stone of the reines, if you take a spoonefull thereof in white Wine, wherin the rootes of Persely haue beene boyled.

Lib.2.de Alim. fa.cap 25.

Lib.1.Dios. cap.133.

A good medicine for the stone.

Of

Of Seruices. Chap. 113.

Seruices are much of the nature of Medlars, saving that they are not so binding. Yet they are more pleasant in eating. They are likewise to be eaten after meate, to constraine and close vp the stomacke. They are plentifull about Oxford. They be eaten to binde the belly, as saith Dioscorides. *Lib. 1. cap. 136.*

Of Barberies. Chap. 114

Barberies are cold and moist in the second degree. Because of their sowrenesse they are not vsed to be eaten alone, but made in Conserua, or else put in other meates. Conserua of Barberies is verie good for a hot stomacke, or a hot liuer, to procure appetite, to restraine vomit, as I haue often proued in hot diseases. It may bee made in this manner: Take of Barberies a pinte full, cleane washed and picked from the stalkes, let them sethe leisurely in a quart of water, or more, vntill they be soft, then powre out the water, & drawe them through a strainer, as you doe Prunes, then take all that is strained and put to it three times so much sugar, and let them sethe together vntill the Sugar be incorporate with the Barberies, then take it off and put it in a glasse or gallipot. Also this experiment I will disclose in the behalfe of Students, that the inner rinde or barke of Barbery tree, being laide in Ale or white wine close couered and drunke the next morning after, is a sufficient medicine to cure the yellow Iaundise, if it be vsed foure or fiue times fasting in a morning, abstaining two houres after it. And if any list to preserue Barberies whole, for a banqsetting dish, they must be vsed as I haue declared before of Cherries. And if you would keepe them all the yeare for sawcing of other meates, then take them

The vertues of Conserua of Barbaries, and how it is to be made.

For the yellow Iaundise.

How to keep Barberies all the yeare.

and picke the leaues cleane from them, and put them in a pot of earth, and fill the pot full of verivice, or couer them ouer with salt, and take them out as you shall occupie them.

Of Oliues. Chap. 115.

Oliues if they be ripe are temperatly hot, they which be greene are cold and drie. They are brought into England from Spaine being preserued in salt liquor, and are vsed as a sauce, and so they do not only stir vp appetite, but also strengthen the stomacke, and being eaten with vineger they lose the belly. Of Oliues are made our sallet oile, and that which is commonly called oile Oliue, the mother or ground of many other oiles, and is most properly called by the name of oile, as Galen writeth, wherewith, as Matthiolus reporteth, may be made a very good medicine to ease the paine of the backe and stone. Which I will recite for the behalfe of Students. Oyle Oliue, being drunk with a little quantitie of Malmesey, or receiued in a clyster, doth ease the paine of the chollicke and stone maruellously. And this commoditie I note in this medicine, that it may be receiued at both ends, or the one or the other, as best shall like my brother. The sallet oile which is indeede the purest oile oline, is wholesome to be eaten with sops of white bread, & is like in operation to butter, yet some-deale stronger in losing. And this proofe I haue of it, that if you would procure an easie vomit, and without all danger, to clense the stomacke and inward parts, take but foure spoonefuls of sacke or white wine, and as many of sallet oile, and mixe both together and warme it, and drinke it, and you shall haue the effect.

Lib. 6. Simp. Lib. 3. Dios. cap. 31.

A good medicine for the cholicke and stone.

Salet oile, and the operation thereof.

Sacke & Salet oile to procure a vomit.

Of Oringes. Chap. 116.

Orenges are not wholly of one temperature, for the rinde is hot in the first degree, and dry in the second, the

the iuice of them is colde in the ſecond degrée and drie in the firſt. They are colder and hotter as they are in ſowrneſſe or ſwætneſſe. For the ſowrer the iuice is, the colder it is, and the ſwæter the more hot. With the iuice of Orenges is made a ſirrup, and a Conſerua very good and comfortable for hot feuers, & for one that hath a hot ſtomacke. Alſo with the iuice, putting to a little powder of Mints, Sugar, and Cinnamon, may be made a verie good ſauce for a weake ſtomacke to prouoke appetite. The rindes are preſerued condite in Sugar, and ſo are the flowers of the Orenge trée. Either of them being taken in a little quantitie, do greatly comfort a fœble ſtomacke. The ſubſtance of the orenge is vſed to be eaten raw with roſted fleſh, as a ſauce, yet Matth. doth not commend it, because raw things be not eaſily digeſted, and breede ill iuice. But Lady Gula hath not only commended them to be eaten with meats, but alſo deuiſed a banquetting diſh to be made with ſliced Orenges, and Sugar caſt vpon them. *Lib.1.Dioſ. cap.131.*

Of Limons. Chap. 117.

LImons are like in nature to Orenges, ſauing that as they are ſowrer, ſo are they colder. Neither is the pill of them bitter as the pill of an Orenge, but may bée eaten together with the ſubſtance, though it be of harder digeſtion. Of the iuice is made both ſirup and conſerue, and the whole Limon is preſerued condite with Sugar. Yea the iuice of a Limon is very good againſt the ſtone, for ſo ſaith Matthiolus. The iuice of Limons drunke in white wine, driueth out the ſtone woonderfully. Wherefore a cup of Rhenish or White wine, with a Limon ſliced and ſugar, is a pleaſant medicine next a mans heart in a morning. And I would euery good Student might be hurt ſo thriſe in a wéeke. *Lib.1.Dioſ. cap.131.* An eaſie medicine for the ſtone.

Of Hasill Nuts and Filberds. Chap. 119.

Hasill Nuts be very vnwholesome.

HAsill Nuts be hot and drie in the first degrée, they be hard of digestion, they fill the stomacke and belly with winde, they encline one to vomit, and as experience prooueth, they stuffe the breast full of fleame and cause a cough. Wherefore I aduise all Students not to vse them much, especially after they be dry, for the dry Nuts are worse then the new and moyst, because they are more drie and oylie, by reason whereof they turne soone to choler, and engender head-ach. Yet if any be come of a Squirrels kinde, and loueth well to eate old Nuts, let him eate Raysons together with them. For Raysons through their moisture will qualifie the drinesse of the Nuts, as *Schola Salerni* teacheth. *Cap.* 42.

Sumere sic est mos nucibus sociando racemos.

Cap. 38. Yet in another place dry Nuts are commended to be eaten after fish in stéd of cheese, saying:

Post pisces, nuces, post carnes caseus adsit.

After fish Nuts, after flesh Cheese.

Because Nuts, by reason of their drinesse, let the engendring of fleame that is wont to come of fish. But otherwise Nuts are discommended as in the verse following:

Vnica nux prodest, nocet altera, tertia mors est.

Filberds. Meaning that the Nutmeg is wholesome, the Hasill Nut hurtfull, and the Nut which the Arabians call *Nux Metel* is venemous. Filberts are of much like nature, sauing that they are more pleasant in eating, longer

in

in forme, thinner in shale, and soner ripe. Matth. setteth downe a medicine to be made of nut shales in this manner: Nut shales being made in powder, and two drammes thereof being drunke in red wine, doth stay a laske.

Lib. 1. Dios. cap. 124. A medicine of nutshales, for a laske.

Of Wallenuts. Chap. 128.

Wallenuts be hot and drie in the second degrée. If the pilles bee taken off, they are thought to bee good for the stomacke, and somewhat losing the belly, and mixt with Sugar, they doe nourish temperately. They are reckoned in *Schola Sal.* for one of those fiue thinges which are good against poison. *Cap.* 13.

Allia, Ruta, Pyra, & Raphanus cum Theriaca Nux,
Hæc sunt antidotum contra mortale venenum.

That is to say, Garlicke, Rue, Peares, Radish, Treacle, Walnuts, are good against poyson.

And true it is, that drie Walnuts, and Rew, & Figs and salt, were king Mithridates medicine against venim, which after he had long vsed, when he thought to dispatch himselfe with poyson, he could not. And no maruell, for the water of greene Walnuts taken about Midsommer, being drunke two or three ounces, coleth and resisteth the pestilence. And the water of the vtter huskes of walnuts being not rotten, distilled in September, is giuen to drinke against the pestilence with a little vineger as a certaine experiment.

King Mithridates medicine against poyson.

A sure medicine against the pestilence taken out of Euonymus.

Of Chestnuts. Chap. 129.

Chestnuts are commended of Galen of all wild fruits, to yelde the best nourishment. Yet elsewhere he saith, that whether they be rosted, fried, or boiled, they be hurtfull: but much more if they be eaten raw. But if any man desire to eate them, let him first pricke them through the huske with a knife, and then rost them vnder

Lib. 2. de Ali. fa. cap. 38.

the

the embers of hot aſhes. And if they be eaten with honie faſting, they will helpe a man of the cough. But their chiefe force is in binding the belly. For ſo ſaith Matthio. Cheſtnuts doe greatly binde, both the fluxe of the ſtomacke, and belly, eſpecially if they be eaten dry: they are good alſo for ſpitting of bloud. Acornes of an Oke-tree are like in operation, which being likewiſe roſted vnder aſhes, and eaten, will ſone ſtaie the laſke, as I haue learned of an olde woman, which therewith did great cures in the fluxe.

Lib. 1. Dioſ. cap. 122.

For a laske or fluxe.

Of Spices, which becauſe they are for the moſt part fruits of certaine trees growing out of this realme, and much vſed in meate and drinke among vs, I haue heere annexed to the treatiſe of fruits.

Of Pepper. Chap. 122.

Cap. 75. Three ſorts of Pepper. *Lib. 8. Simp.*

Pepper after Arnoldus vpon *Schola Salerni*, is hot and dry in the fourth degree. There be three ſorts of pepper, that is, blacke, white, and long Pepper, all growing vpon a tree, as Galen reporteth. And that is white Pepper which is gathered very greene and moiſt. And that long Pepper, which is a little dried, but not perfectly ripe. And that blacke Pepper which is gathered full ripe. But the Spaniards and Portingals which haue trauelled the Eaſt and Weſt Indies, report the blacke pepper to grow vpon long Buſhes, and the long Pepper to be the blowings of a certaine tree, much like thoſe bloſſomes which the Haſill trees bring forth at the fall of their leaues. But the operation of all ſorts of Pepper differ litle, though the white Pepper be the beſt for the ſtomacke, as Galen writeth: for all kinds of Pepper generally do heat the bodie, contrary to the vulgar opinion, which is, that Pepper is cold in operation. But who ſo receiueth it into the body, ſhall feele it hot in operation, for through the heat and drineſſe that it hath, it diſſolueth fleame and winde, it helpeth

Lib. 4. de Sa. Tuen.

The vulgar opinion of Pepper diſproued.

helpeth digeſtion, expulſeth vrine, and auaileth againſt diſeaſes of the breſt proceeding of colde. All which properties are briefely and pithily ſet forth in *Schola Salerni*.

Quod piper eſt nigrum non eſt diſſoluere pigrum.
Phlegma purgabit, digeſtiuamq; iuuabit.
Leucopiper ſtomacho prodeſt, tuſſiq; doloriq;
Vtile, præuenit motum febriq; rigorem.

In which verſes the chiefe commendation is giuen to the white Pepper, and that it hath fiue vertues. Firſt to comfort the ſtomack. Secondly to helpe the cough. Thirdly, to helpe the chollicke or any paine comming of wind. Fourthly, to withſtand the cauſes of a cold feuer being giuen before the fit. Fifthly to eaſe the ſhaking of feuers. All which properties notwithſtanding may be aſcribed to the other kinds of Pepper. For which cauſes there is an excellent confection made of all three Peppers, and is therefore called *Diatrion piperion*, paſſing good for a colde and windy ſtomacke, and may be taken at any time of the day. And ſuch as haue not that confection, may take a few cornes of blacke pepper groſſe beaten, in a draught of Ale faſting, or take a little of the powder of any of the three ſorts together with meate, for nothing is better for wind and fleame. *Diatrion piperion.*

Of Cloues. Chap. 123.

Cloues are hot and drie almoſt in the third degree. They haue vertue to comfort the ſinewes, alſo to conſume and diſſolue ſuperfluous humours, they are good for the ſtomacke, liuer and heart, they helpe digeſtion, and ſtaie a laſke. And being ſodden whole in milke, or made in powder, and ſo taken in milke, they comfort the debilitie of nature, and ſtirre vp Venus. Beſides this, they are ſundry waies vſed, both in meats and

and medicines, & do giue a swéet sauor to distilled waters and powder, no spice is of more force. They are the fruite of a certaine trée growing in the East Indies.

Of Maces. Chap. 124.

Maces bée hot in the second degrée, and are drie in the third. They are founde growing close about the Nutmegge, couering it as it were an huske, they are to the stomacke very commodious and restorative, being in meates. And for this purpose they are boyled whole in brothes or coleises, or milke. Beside that, they bée verie good to be drunke against spitting of bloud, and bloudie fluxes, and excessiue Laxes and the Collicke.

Of Nutmegs. Chap. 125.

Nutmegs bée hot and drie in the second degrée. They are the fruits of a trée in India, like vnto the Peach trée, they strengthen the stomacke and liuer, they abate the Splæne, they prouoke vrine, they stay the laske, and breake winde. And that which is best for students, they make the mouth to sauour well, they comfort the braine, the sight, the liuer, the splæne, and specially the mouth of the stomacke. Yea as I haue proued in many that had weake heades, being taken last at night in a Caudell of Almonds or Hempséede, they procure slépe. And in my iudgement it is the best spice for students of al other. And I would aduise them to grate often of it into their drink, and if they can get Nutmegs condite, which must be had of the Apothecaries, that they would haue alwaies by them halfe a pound or more to take at their pleasure.

Nutmegs is the best spice for Students.

Of Ginger. Chap. 126.

Ginger is hot in the second degrée, and dry in the first. It is the rot of a certaine herbe, as Galen writeth

Lib. 4. de sa. cuen.

teth. It heateth the ſtomacke, and helpeth digeſtion, and it is good for the ſight. For this experience I haue of ginger, that a peny waight thereof together with three-peni waight of white Sugar, bath made very ſmall in powder and ſerced through lawne or a fine boulter cloth, and put into the eye, hath within ſhort time worne away a fleame growne ouer the eye. Alſo with two ounces of ſugar, a quarter of an ounce of ginger, and halfe a quarter of an ounce of Cinnamon, all beaten ſmall into powder, you may make a very good blanch powder, to ſtrew vpon roſted apples, quinces, or wardens, or to ſawce a henne. But the ginger which is called Greene-ginger, or ginger condite, is better for Students: for being well made, if it be eaten in the morning faſting, it comforteth much the ſtomacke and head, and quickeneth remembrance, and is very good for the cough.

A certaine experiment to take away a fleame or pearle from the eye.

Blanch powder.

Greene Ginger.

Of Cinnamon. Chap. 127.

Cinnamon is hot and drie in the third degrée. That which we haue is the barke or rind of a certaine trée growing in the Indies, and is the right Caſſia, as Matth. thinketh. The vſe thereof is great aſwell in meates as in medicines, and found to be very comfortable to the ſtomacke, and principall parts of the body, inſomuch that I haue read in an olde Author of Phyſicke, this méeter following.

Lib. 1. Diſ. cap. 13.

Cur moriatur homo, qui ſumit de Cinnamomo?

There is made a water with Cinnamon very good for many purpoſes in this maner. Take a pound of good Cinnamom and beate it groſſe, then take a pottle of perfect Roſe water and as much of good wine, ſacke or canarie wine, or elſe take a gallond of the wine onely without roſe water, kéepe altogether cloſe couered in ſome cleane veſſell the ſpace of foure and twentie houres, then ſtill it in a limbeck. You may kéepe of that which commeth firſt

An excellent Cinnamon water.

if

if you liſt by it ſelfe about a pinte, for the later will be weaker. Some put a pound of ſugar Candy to ſteepe with the Cinnamon, and ſo they make it very pleaſant. And I haue proued the beſt way to be, take a gallon of ſacke, a pound of Cinnamon groſſe beaten, and a pound of Sugar Candy, and to ſteepe all together and to diſtill them. This water hath innumerable vertues, but eſpecially to reſtore and preſerue the debility of nature. And as Matth. ſaith in the Chapter aforeſaid, It helpeth & ſtrengthneth the liuer, the ſplene, the braine and ſinewes. Wherefore I reckon it a great treaſure for a Student to haue by him in his cloſet to take now and then a ſpoonefull.

Of Graines. Chap. 128.

Graines are hot and dry in the third degrée. They are good for a colde ſtomacke, and are much like in operation to Pepper. Olde folkes vſe them oft in their drinke, either for ſome ſpeciall propertie, or elſe becauſe they are better cheape than other ſpices. Doctor Boord in his Dietarie ſaith it is a good ſpice for women.

Of Sugar. Chap. 129.

VNto this treatiſe of ſpices, Sugar may be added, becauſe it is commonly ioyned with ſpices, both in meates and medicines. It is the iuice of certaine Canes, or Rœdes, which grow moſt plentifully in the Ilandes of Medera, Sicilia, Cyprus, Rhodus, and Candy. It is made by Arte in boyling of the Canes, much like as they make their white ſalt at the Witches in Cheſhire. Sugar is not ſo ſwéete as hony, nor ſo hot, and therefore cauſeth not ſo great thirſt. It may be giuen in Agues as Galen affirmeth, becauſe it doth not enflame the body as hony doth. And this I can ſay of experience, that Sugar agréeth with all ages and all complexions, but hony contrari-

Lib. 8. cap. 4. Meth. meden. Sugar and hony compared together in wholſomneſſe.

contrariwiſe annoieth many, eſpecially thoſe that be cholericke or full of winde in their bodies: yet I grant that hony is very wholeſome to ſome, eſpecially our Engliſh hony if it be pure and vnmixt, for in my iudgement it is comparable with hony of Athens, which was in Galens time moſt commended. And hony is the more wholſome, if it be clarified: that is to ſay, a little water being put to it, gently boyled, and ſcummed while any froth ariſeth. For by this meanes (as Galen ſheweth) we ſhall take away the tartneſſe of hony, and make it more fit for concoction. And if you would know briefly for whom hony is wholeſome, and for whom not wholeſome, Galen in the end of the foreſaide Chapter declareth in theſe words: It is good for old folks, and for ſuch as be of cold complexion, but in luſtie youth, and in them which be hotte of nature, it turneth into choler. And this is the reaſon why hony agreeth with ſome natures, and not with others. Wherefore Sugar is generally more wholeſome then hony is. And although it be not ſo ſtrong in operation againſt fleame as hony, yet it purgeth fleam well. And for that purpoſe, ſome vſe to drinke white Sugar and water brewed together, and thereby haue found great eaſe. And if a branch or two of Roſemary be put to it in brewing, it will be much the better. Yet white Sugar is not ſo good for fleame, as that which is called Sugar Candy, whether it be white or browne, for both ſorts are exceeding good in this caſe. And the Ginger which is named Ginger Condite, is paſſing good both for to digeſt fleame, and to comfort the ſtomacke and head, and is to be vſed of Students that be much cumbred with fleame.

How to clarifie hony.

Lib. 3. de alim. fac. cap. 39.

For whom hony is wholeſome and for whom not wholſome.

Sugar and water, good to cleare the breſt, and ſtomacke of fleame.

Sugar Candy.

Ginger Condite.

Of Beife. Chap. 103.

NOw that I haue ſpoken ſufficiently of corne, herbes and Fruites, it remaineth that I proſecute the third and

and laſt part of my diuiſion before ſet downe, which is touching liuing and ſenſible creatures, and their parts pertaining to diet. And becauſe Beefe of all fleſh is moſt vſuall among Engliſh men, I will firſt entreat thereof. I néed not to ſhew how plentifull it is through-out this land before all other countries, and how neceſſary it is both by ſea, for the victualling of Shippes: and by land for good houſe-keeping, inſomuch that no man of honour, or worſhip can bée ſaide to haue good prouiſion for hoſpitalitie, vnleſſe there be good ſtore of Beefe in readineſſe. And how well it doth agrée with the nature of Engliſhmen, the common conſent of all our nation doth ſufficiently proue. Yea that it bringeth more ſtrong nouriſhment than other meates, may plainely be perceiued, by difference of ſtrength in thoſe that commonly fede of Beefe, and them that are fedde with other fine meats. Notwithſtanding, Galen affirmeth that Beefe maketh groſſe blond, and engendreth melancholy, eſpecially if it be much eaten, and if ſuch as do eate of it be of melancholy complexion, for in thoſe (ſaith hée) it bréedeth melancholy diſeaſes, as Cankers, Scabbes, Leprie, Feauers Quartaines, and ſuch like. And Iſaak Iudæus is of the ſame iudgement. For which cauſe, *Schola Salerni* reckoneth Beefe among thoſe ten ſorts of meats, that engender melancholy, and be vnwholeſome for ſicke folkes. The verſes are mentioned before in the Chapter of Peaches.

Beefe & the commoditie thereof.

Lib 3. de Alim. fa. cap. 1. Beefe is a melancholy meate.

Par. 4. de dietis vniuerſalibus cap. 7.

But all theſe Authors (in mine opinion) haue erred, in that, they make the Beefe of all countries alike. For had they eaten of the Beefe of England, or if they had dwelt in this our climate, which through coldneſſe (*Ex antiperiſtaſi*) doth fortifie digeſtion, and therefore requireth ſtronger nouriſhment, I ſuppoſe they would haue iudged otherwiſe. Yet do I not thinke it wholeſome for ſicke folkes, but for thoſe that be luſtie and ſtrong. Or elſe we may ſay that theſe famous Phyſitions ment of old Beefe, or very ſalt Beefe. For there is great difference

Great difference of Beefe.

of

of Biefe touching age, for young Biefe is tender & pleasant in eating, and old Biefe is more tough and vnsauorie. Againe, Ore Biefe is better than Bull Biefe, except it be for those that would loke big. And Cow-biefe if it be young (as Irish men thinke) is better then both. But by maister Eliots iudgement, Ore-biefe not exceeding the age of foure yeres is best of all. As for Veale it is very greatly commended in *Schola Salerni*, because it doth nourish much, for so they say, Veale. *Cap.* 28.

Sunt nutritiuæ multùm carnes vitulinæ.

Whose iudgement Galen approueth, where he saith, that the flesh of a sucking calfe, of six or eight wekes olde, being rosted doth nourish much, and is easily digested. But our vse is to kill calues at three wekes or a moneth old, at which time they must nedes be full of superfluous moisture: yet that superfluitie is verie well abated by rosting. Therfore Veale is better rosted then sodden. And it should be rather a litle ouer rosted than vnder. For this is a generall rule in Philosophie & Physicke, that meate rosted is dryer than boiled, which is confirmed by Galen in these words, Rosted meates or fried meates giue drie nourishment to the bodie: but boyled meates are more moyst. As for salt Biefe, which is much vsed in some places in England, whether it be kept in brine, or hanged vp in the smoke, called Martilmas biefe, because it is commonly killed about that time of the yeare, is in the verses before alleaged out of *Scho. Sal.* reckoned vnwholesome, and to breed grosse and melancholie bloud. And as I haue often proued in my selfe, is very hard of digestion. Yet Biefe light powdred is more wholesome than fresh Biefe. Because by the salt it is purified and made more sauorie. And thus much I know, that in cholericke stomacks, as it is commonly in youth, Biefe, is more conuenient then chickens, and other like fine meates. Because fine meates in hot stomackes, be as it were ouerboiled, when the grosser are but onely concocted. The good or-

Lib. 3. de Ali. fa. cap. 7.

Rosted meate is drier than boyled. *Lib. 3. de Ali. fa. cap. 2.*

Salt-biefe.

dering of bieſe and other victuals I referre to good cokes.

Of Mutton.. Chap. 131.

Lib. 3. de Alim. fa. cap. 1.

Mutton is commended of the moſt part of Phyſitions ſaue Galen, who ſaith that it maketh ill iuice, for ſo he writeth of lambe and mutton ioyntly. Lambe is very moiſt & flegmatike, and mutton is full of excrements and maketh ill bloud. But how much Galen is deceiued if he ſpeake generally of the mutton of all countries, experience proueth here in this Realme: for if it be yongue, and of a Wether, it is right temperate meate, and maketh a good iuice. And therefore it is vſed more than any other meate, both in ſickneſſe and in health. Yet is it not like good in all places in England. Nor the ſheepe which beareth the fineſt woll, is not the ſweeteſt in eating, nor the moſt tender. But as Galen ſpeaketh of all kindes of fleſh, ſo of Mutton. The fleſh of beaſtes that be gelded is better than of others, and old fleſh is woorſt, both for concoction, and breeding of good bloud, and for nouriſhing. Wherefore, Rammes mutton I leaue vnto thoſe that would be rammiſh, and old mutton to butchers that want teeth. As for Lambe, it is moyſt & flegmatike, and not conuenient for aged men, or for them which haue in their ſtomackes much fleame, except it be very dric roſted. But mutton contrary to veale, ſhould be rather vnder roſted than ouer. For it is ſeldome ſeene that any man hath taken harme by eating raw mutton, ſo light and wholeſome it is in digeſtion.

Galen diſproued concerning mutton.

The beſt mutton.

Lambs fleſh.

Of Swines fleſh. Chap. 132.

Lib. 3. de Ali. fa. cap. 1.

Swines fleſh is moſt commended of Galen aboue all kinds of fleſh in nouriſhing the body, ſo it be not of an olde ſwine, and that it be well digeſted of him that eateth it. And that it giueth more ſtedfaſt and ſtrong nouriſhment

ment than other meats, he proueth by experience of great wrastlers, who if they eate like quantitie of any other meate, and withall vse like exercise, shall feele themselues the next day following more weak than they were, when they fed on Porke. Moreouer the flesh of swine hath such likenesse vnto mans flesh, both in sauour and taste, that some haue eaten mans flesh in stead of porke. Yea swines bloud & mans bloud be so like in euery thing, that hardly they can bee discerned. And the inward parts of a Swine (as is proued by Anatomie) be verie like to the inward parts of a man. But notwithstanding this similitude and strong nourishment, yet I thinke swines flesh no good meat for Students, and such as haue weake stomackes, to bee commonly vsed. For as that worthie Arabian Rhasis writeth. Grosse meate is good for them which vse much exercise; but fine and tender meat is best for them which rest and labour not. So that it followeth that swines flesh is good and wholesome for their bodies that bee yongue, whole, strong, occupied in labour, and not disposed to oppilations, and also for them that desire to be fat. But for Students, that flesh is better which is temperate of complexion, easie of digestion, and ingendreth good bloud. Neither is all Swines flesh so commendable, but that which is yongue, and best of a yeare or two old. Also the flesh of a wilde Swine is better than of a tame, because (as Galen saieth,) The flesh of swine fed at home, is more full of superfluous moisture, for want of motion: besides, they liue in a more grosse aire than those that liue wilde. But our vse heere in England is for the more part to breede our Swine at home, except it bee for the time of Mast falling, for then they feede abroade in the woodes: which kinde of feeding in my iudgement is the most wholesome. Wherefore Brawne, which is of a Boare long fed in a stie, can in no wise be wholesome meate, although it bee yongue. For beside that it is hard of digestion (as common experience

Swines flesh in manie points like to mans flesh.

Lib. 3. cap. 2. ad Almas.

Lib. 3. de Ali. fa. cap. 13.

Wilde swine better than tame.

Brawne.

prouoth) it must needes breed illiuice in the body, considering the want of motion and grosse feeding thereof, for which cause we vse commonly to drink strong wine with Brawne to helpe digestion. And we eate it before other meats, that it may lie lowest in the stomacke where digestion is strongest: and we eate it in the cold time of the yeere when we are best able to digest strong meates, as Hippo. saith, In the winter & at the spring, our stomacks be hottest, and our sleepe longest. Which vse of England is confirmed in *Schola Salerni* on this wise.

Aphoris.

Cap. 5.

Est caro porcina sine vino peior ouina,
Si tribuis vina, tunc est cibus & medicina.

That is to say, porke without wine, is not so holsome as mutton: but wine drunke withall, it nourisheth best, and is medicinable.

Which is to bee vnderstood, (as Arnoldus affirmeth in his commentarie vpon the same,) especially of roasted pigges and brawne. For yoong pigges commonly called rosting pigges, though they be commonly eaten, and accounted light meate, yet they are not very wholsome, by reason of their ouermuch moysture, and they breed in our bodies much superflous humours. Wherefore they need good Wine as well as brawne: the one because it is ouer hard and grosse, the other because it is ouer moist & slimy. But Physicke teacheth the Cooke, that flesh which is enclined to drinesse should be sodden: and the flesh which is enclined to moysture should be well rosted. Wherefore porke, pigge, veale and lambe, is better rosted than boiled. Yet if a man be costiue, and would faine be soluble, let him make potage with fresh porke, and none other herbe but Mercurie, and by eating thereof (as I haue often proued) he shalbe easily loosed. As for bacon, it is in no wise commended as wholsome, especially for Students, or such as haue feeble stomacks. But for labouring men it

Rosting pigs.

What flesh should be boiled, and what rosted.

Potage to make one soluble.

Bacon.

it is conuenient accoꝛding to that Latine pꝛouerbe, groſſe meate for groſſe men. Foꝛ the countrey woman, when her ſicke huſband would eate no fat Bacon, thought ſhe was paſt all eating: foꝛ when the Phyſition aduiſed her to dꝛeſſe him a chicken, what Maſter Doctoꝛ (ſaid ſhe) do you thinke he will eate a chicken, when as he will eate no Bacon as yellow as the gold noble? And indéede in ſuch kinde of men, it foꝛceth not much how wholeſome meat be, ſo it fill the belly and kéepe ſtrength. Foꝛ as the Poet Virgill wꝛiteth, Great labour ouercommeth all thinges. Yet a gammond of Bacon well dꝛeſſed is a good ſhoing-hoꝛne to pull downe a cup of Wine. But all ſoꝛts of Swines fleſh were, and are abhominable to the Iewes, becauſe it was foꝛbidden by God to be eaten of them, as being vncleane. In ſo much that ſeuen bꝛethꝛen and their mother were moſt cruelly put to death, becauſe they would not eate Swines fleſh. But it is lawfull foꝛ the faithfull to eate any kinde of meate. And though ſwine be vncleane beaſtes, yet their fleſh maketh cleane nouriſhment as Galen ſayeth.

A gammond of Bacon.

Leuit. 11.7.

Mach. 2.7.

Act. 10.15. *Rom.* 14 12, 13.14.

Of Goates fleſh. Chap. 133.

GOates fleſh either male oꝛ female, is diſpꝛaiſed of Galen. Becauſe, beſide that it breedeth ill bloud, it is tarte. Yet Kidde is commended of him next vnto poꝛk. But Auicen and the ſect of the Arabians doe pꝛeferre Kids fleſh befoꝛe all other fleſh, becauſe it is moꝛe temperate, and bꝛædeth pure bloud: and being in a meane betwæne hotte and colde, ſubtill and groſſe. So that it can cauſe none inflammation noꝛ repletion: and is theꝛefoꝛe a good meat foꝛ thoſe that haue weake ſtomacks, and vſe meane exercíſe. But it is not conuenient foꝛ laboꝛers, becauſe great labours would ſoone reſolue the iuice engendꝛed theꝛeof. Iſaack Iudæus maketh foure differences in age, as well of Goates as of other kinds of beaſts.

Lib. 3. de Alim. fac. cap. 1.

Kydde.

Par. 4. de animalibus.

The difference of beasts concerning age.

That is to say, Sucking in youth, in middle age, in old age: but he most commendeth sucking kids. For this rule is generall that flesh of a drie complexion, is better nere calving time than farther from it. Wherefore kids and calues be better than goates and oxen, because their drinesse is abated with the moisture of their youngnesse. But flesh of beastes of moyst complexion, is better and more wholesome in age than in youth, for a great part of their ouermuch moisture is dried away as they doe encrease in age: wherefore, wethers of a yeare olde are lesse clammie, and more wholesome than sucking lambs. And likewise Porkes of a yeare or two olde, are better than yongue pigges. But generally all Beastes, and Birdes that be of the fourth age, before mentioned, that is, *decrepiti*, are tough and vnwholsome. For most true is that English prouerbe: Young flesh and old fish doth men best feed: Againe generally, The gelded are best.

Of Hare. Chap. 134.

Hare-flesh beside that it is hard of digestion, maketh grosse and melancholy blood, and is one of the foure kindes of flesh that breed melancholy, mentioned before in the chapter of biefe. Wherefore it is not for the goodnes of the flesh, that this silly beast is so often chased with hounds and hunters, but for pastime. Yet thus much will I say to the commendation of the hare, and of the defence of hunters toyle, that no one beast, be it neuer so great, is profitable to so many, and so diuerse vses in Physicke as the Hare and partes thereof, as Matth. sheweth. For the liuer of the Hare dried and made in powder, is good for those that be liuer-sicke, and the whole Hare, skinne and all, put in an earthen pot close stopped, and baked in an ouen so dry that it may be made in powder, being giuen in white wine, is wonderfull good for the stone, aswell in the reines as in the bladder. The gaule of the Hare min-

The manifold commodities of the Hare.

Lib. 2. Dios. cap. 18.

gled

gled with ſugar, doth take away the flewmes of the eies, and helpeth dimneſſe of ſight. The kidneis of the hare eaten raw, eſpecially while they are hot, doe maruelouſly helpe thoſe that haue the ſtone, and being boyled they are of like force. The ſtones of a hare, are wholeſome to be eaten of thoſe that haue griefes in the bladder. The bloud of the hare while it is warme, boyled with barley meale and eaten, helpeth the flure preſently. The dung of the Hare, is good for the ſame purpoſe. The haires of the hare burned and applied do ſtaunch bloud, but chiefely the haires that grow vnder the belly, pulled off while the Hare is aliue, and put into the noſthrilles, doe ſtop bleeding at the noſe. The anckle bone of the foote of an Hare, is good againſt the crampe. Thus much touching medicine. Now concerning diet, Rhaſis that famous Arabian ſaith, that Hares fleſh being roſted, is wholeſome for them that haue any kinde of flure. But our vſe is to roſte the hinder parts, and boyle the fore partes, or to bake the whole. But howſoeuer it be vſed, Galen ſaith, That Hare-fleſh breedeth groſſe bloud, yet better bloud than Beefe or Mutton. The opinion which ſome holde, that euery Hare ſhould be of both kindes, that is male and female, is diſproued by Matthiolus in the Chapter aforeſaid as vntrue.

Lib. de anim. 60.

Lib. 3. de Ali. fa. cap. 1.

Of Conie. Chap. 135.

COnie, which is ſo plentifull a meate in this lande, and proued ſo light of digeſtion, is little ſpoken of by Galen and other auncient writers. But it is veris well proued amongſt vs, that there is no meate more wholeſome, or that more cleanly, firmly, and temperately nouriſheth than Rabbettes. And what commodity a good warraine of Conies bringeth toward the keping of a good houſe, men both of honour and worſhip that loue hoſpitalitie do very well know. Which vertue being acceptable into God, and a ſingular benefite of all the

A digreſſion touching hoſpitalitie.

Countrie round about them, (the more it is to be lamented) is euery day more and more neglected in England. The chiefe cause thereof (as wise men thinke) is wastefull and sumptuous apparell, now commonly vsed in euerie degrée farre otherwise than William Rufus did, who being a Kings Sonne, and the second King of this Land after the Conquest, was thought to exceede, when he bestowed a Parke vpon a paire of hose, vsing cõmonly to bestow but three shillings: whose example may well be a commendation to Gentlemen in these our dayes, who bestow as much vpon one paire of hose, as the King did vpon twentie.

Grafton.

Of Venison. Chap. 136.

VEnison, whether it be of redde Déere or of fallow, maketh ill iuyce, engendreth melancholie, and is hard of digestion, as Galen witnesseth: wherefore it is not wholesome meate for Students, no though it be drowned in wine, as the best manner is to eate it. Which way no doubt was first deuised to amend the noysomnesse thereof, because wine is of a contrarie nature to that humor which venison most of all breedeth. For wine is hote and moist, and melancholie is cold and drie. A wonder it is to see how much this vnwholesome flesh is desired of all folkes. Insomuch that many men rashly will venture their credit, yea and sometime their liues too, to steale Venison when they cannot otherwise come by it. But I would aduise them (as Demosthenes said by the strumpet Lais) not to buy repentance too deare. And I could wish (sauing the pleasure of honourable and worshipfull men) that there were no Parkes nor Forests in England: for a great part of the best pasture in this Realme is consumed with Déere, which might otherwise be better employed for our common wealth. And when with great trauell and perill they haue gotten

Lib. 3. Ali. fa cap. 1. Why venison should be drowned in wine.

ten a peice of flesh, then the dressing and eating is more costly than would prouide many other dishes of meate a great deale more wholsome. And concerning redde Deere, Simeon Sethi writeth, That Stagges in the summer season eate vipers and serpents, whereby their flesh is made venimous & noysome, and therefore is in no wise to be eaten. Yet M. Eliot thinketh the flesh of fallowe Deere is more vnwholesome and vnpleasant than of red Deere. And I thinke there is more vertue in the Stags hornes than in the flesh. For I know, that the horne burned and made in powder, is giuen with great successe in all kindes of laskes, spitting of bloud, and Iawndies. Virgill writeth, that the Crowe liueth nine times the age of a man, accounting the age of man to be an hundreth yeares. And that the Hart or Stagge liueth foure times the age of a Crowe. Whose opinion how true it is, I referre to Keepers of Parkes, and rangers of forestes. The verses of Virgill be these.

Red Deere.

De ætatibus animalium.

The age of a Stagge.

Ter binos, deciesq; nouem superexit in annos,
Iusta senescentem, quos implet vita virorum,
Hos nonies superat viuendo garrula cornix,
Et quater egreditur, cornicis secula cernus.

Of strange beastes vsed for meates.

Chap. 137.

GAlen maketh mentiõ of diuers other kinds of beasts which some nations vse to eat, as the flesh of Asses, Lyons, Dogges, Moules, Beares, and such like. To the which he might haue added the Canibals who fede on mans flesh, as sometime the Scots did, as S. Hierome witnesseth of his owne knowledge. For so he saith: what shall I say of other Nations? Since that when I was a boye, I sawe in Fraunce Scottes, a people of Britaine, eate mans flesh. And when they found in the Forests heards of swine, beasts and cattell, they would cut off the

Lib. 3. de alim. fa. cap. 1.

The Scottes were sometime anthropophagi.

the buttockes of the boyes which kept them, and also the womens pappes, and toke that to be the most dainty and delicate meat. And snailes are a common dish among the Grecians, as Galen writeth in the second Chapter of the book aforesaid. Much like as I haue heard tell of a Bishop of this land, that would haue eaten fryed frogs. And some haue I knowen to eate hedgehogs: and as for Rookes, if they be fleaed, perboyled, and well rosted or baked, are good meate for poore folkes, and (as I haue heard) be medicinable for an ague. But the other sortes afore named, are more meete for hogs than men. Wherefore I will let them passe, and will speake of the parts and members of such beasts as be vsually eaten in England.

Rookes.

Of the head of Beasts. Chap. 138.

The flesh of the head of any beast is slow of digestion, and annoieth the stomacke. Yet after it is digested, it nourisheth much and augmenteth seede. Some say that euery part doth best nourish his like. Which if it were true, then should the head of a calfe or a sheepe best nourish the head of a man. But I thinke otherwise, for I know that the flesh of heads is very hurtfull to them that haue the falling sickneſſe, which is a disease of the head. Wherfore I thinke that reason proceeded first out a Calues head or a Sheepes head.

Of the Braine. Chap. 139.

The brayne is flegmatike, of grosse iuice, slow in digestion, and noysome in the stomacke, causeth lothsomenesse and taketh away appetite. But where it is wel digested it nourisheth much, and is reckoned in *Scho. Sal.* for one of the twelue things which greatly norish & make fat mans body, as appeareth in the verses following.

Cap. 9.

Nutrit triticum & impinguat, lac, caseus infans,

Testiculi,

Teſticuli, porcina caro, cerebella, medullæ,
Dulcia vina, cibus guſtu iucundior, ova
Sorbilia, & ficus maturæ, vuæq; recentes.

Twelue things that breed fatnes.

That is to ſay, bread made of Wheat, milke, greene Cheeſe, Cockes ſtones, Porke, Braines, Marrowe, ſweet wines, delicious meates, Rere Egges, ripe Figges, new Grapes or Rayſons.

Notwithſtanding if any man liſt to eate Braines, hee ſhould in no wiſe eat them laſt after other meats, becauſe ſo they procure vomit, and beſide they ſhould be well ſodden, and after well ſpiced with Pepper, or ſuch like. But the preparing of meates I referre to ſkilfull Cookes. The Calfe which is not the wiſeſt beaſt, hath yet the moſt braines, and moſt vſed to be eaten. Yet ſome wiſe gentlewomen ſet more ſtore by the braine of a Conie or a woodcocke. And in ſome mens opinions, (as Arnoldus reporteth vpon the verſes aforeſaid) the braines of Chickens and Capons, is good for the memorie, and comforteth the wit. But I thinke the braine of a Calfe will make a man as wiſe as the braine of a Capon. The Hares braine is good againſt the trembling and ſhaking of the limmes, which is commonly called the Palſie.

Of the Tongue. Chap. 140.

The Tongue is a ſpungie and ſanguine ſubſtance, and is of good nouriſhment, eſpecially about the rootes, if it be well digeſted: if it be not, it breedeth fleame. Eſope being ſent to the market by his Maſter to buy the beſt meate, bought a tongue: and being ſent the ſecond time to buie the worſt meate, bought a tongue likewiſe. As who ſhould ſay, a tongue is both the beſt meate and the worſt, according to that ſaying of Saint Iames the Apoſtle: The tongue can no man tame. It is an vnruly euill full of deadly poyſon, &c. But of mans tongue I haue not to ſpeake, but I wiſh all men to vſe that Philicke which

which the wise man Cato prescribeth.

Virtutem primam esse putare compescere linguam.

It is a speciall vertue to charme the tongue.

Yet it is very hard for Women to obserue it, as he knoweth best that is troubled with a shrew. But a Netes tongue well dressed is best to be eaten, and if it be pricked with cloues it is the better, because thereby the moisture is diminished. But the well dressing I referre to good Cookes, whom I mention oftentimes because cookerie is a part of Physicke: and a good Cooke (as Doctor Boord sayth) is halfe a Physition. The kernels which are in the rootes of the tongue, or else where in the body, are of much like nourishment to the tongue. For so Galen writeth. The nourishment which commeth of them being well digested, draweth neere to the nourishment of flesh; but if they bee not well digested, they breed raw iuice and flegmatike.

Kernels of the tongue.

Lib. 3. de Ali. fac. cap. 6.

Of the Eares. Caap. 141.

The Eares are nothing else but gristill and skin, and therefore hard to digest and nourish little. The gullet or weasand is of like nature.

Of the Eies. Chap. 142.

The Eies be of diuerse substances, of skins, humours fat and filth. Yea they are light of digestion, and being of a fat beast they are pleasant, as of a calfe or samon: for these two haue best eies to eate, though the best Lynx haue best eies to see.

Of the Heart. Chap. 143.

The Heart is of hard flesh, and therefore is not sone digested, nor passeth shortly from the stomacke. But where

where it is well digested, the iuice that it maketh is not to be dispraised. May, as Haecke Indæus saith) it giueth much nourishment, and good to the body.

Of the Lungs. Caap. 144.

The Lunges or Lightes are easie of digestion, and doe soone passe throughout the bodie, by reason of their naturall softnesse. Yet their nourishment is little and vnwholesome, for it is flegmaticke. Albeit the Lungs of a Fore are medicinable for them which haue sicknesse of the Lungs, being vsed in this maner. Take the Lunges of a Fore and drie it to powder, and put a quarter of a spoonefull in a little Almond milke, or broth, and eate it, for it is verie good to preserue the Lungs. Or else you may take it with sirupe of Hyssope. Or you may haue an Electuarie at the Apothecaries called, *Luche de pulmone vulpis*, excellent for the same purpose.

The Lungs of a Foxe good for the Lungs of a man.

Of the stomacke. Chap. 145.

The stomacke or maw is of ill digestion, and hardly passeth the body, and maketh ill bloud by reason that it is a slowy member, & grieslly; yet the extreame parts of the maw, as the bottome and brim, are better digested, because those parts are more fleshie and fat. Which is proued in *Schola Salerni*: as also that which I haue written touching other parts as followeth. *Cap.* 48.

Egeritur tardè cor, digeritur quoque durè,
Atque itidem stomachus, tamen exteriora probantur,
Reddit lingua bonum nutrimentum medicinæ,
Concoctus facilis pulmo est, citò labitur ipse:
Est melius cerebrum gallinarum reliquorum.

That is to say, the heart is hard to be digested, and so is the mawe, yet the vttermost partes thereof are good. The tongue giueth good nourishment. The Lightes are light

light of digeſtion, and paſſeth through the body ſpeedily. And the braine of hennes are beſt.

Of the Liuer. Chap. 146.

The Liuer of Beaſtes is ill to digeſt, paſſeth ſlowly, and maketh groſſe bloud. But it is ſtrong in nouriſhment, and is beſt of thoſe beaſtes that doe ſucke, as of calues and lambes.

Of the Spleene. Chap. 147.

The Spleene or Milt maketh ill iuice and melancholy bloud. For it is the very place where melancholy is made. Iſaacke Iudæus ſaith: that the Milt of a Swine is better than of other beaſtes, for the ſubtill and rare ſubſtance thereof. Par. 5.

But with vs in England, the Milt of a Swine is not vſed to be eaten.

Of the inward of Beaſts. Chap. 148.

The intraile or inward of beaſtes, as tripes, and chitterlings, be hard to digeſt, and therefore although they be well digeſted, yet make they not iuice naturally ſanguine or cleane, but raw iuice and colde, and requireth a long time to be conuerted into bloud: thus ſaieth M. Eliot. Yet common experience prooueth, that a fatte tripe well roſted or fryed, is eaſily digeſted. And that ſhall any man finde that eateth tripes at ſupper. Tripes and other ſouce, are vſed to be broyled vpon coales, or fryed. But neither way is commended in Phyſicke, for broyled meate is hard of digeſtion, and euill for the ſtone, and fryed meate is harder of digeſtion and breedeth choler and melancholie. Broyled meat & fryed meat vnwholſome.

Of

Of Puddinges. Chap. 149.

Of the inward of beaſts are made puddings, which are the beſt of an Hogge, as *Schola Salerni* ſaith:

Illa porcorum bona ſunt, mala ſunt reliquorum. Cap. 25.

For the bloud of ſwine is moſt agreeable in complexion to mans nature. Yet Puddings are vſed to be made alſo of the inward of ſheepe, and of kine: which, though they be not ſo good, doe yet ſerue well to fill vp the belly of thoſe that be hungrie, and haue ſtrong digeſtion: for as the Poet Horace writeth:

Ieiunus ſtomachus raro vulgaria temnit. Ser. lib. 2. Sa. 1.

A hungrie dogge will eate dirtie Puddings, as the Iriſh man ſaith.

Of the Reynes. Chap. 150.

The Reynes or Kidneies make groſſe and ill bloud, as Iſaacke Iudæus writeth, both for the hardneſſe of their ſubſtance, and alſo becauſe that nouriſhment which is in them, palleth away with the vrine. Yet at Orforde the Skullion is glad of the Kidneis of loines of mutton, and many a poore Scholer is glad to receiue them well roſted at the Skullions hands. Par. 5.

Of the Stones and Vdders. Chap. 151.

The ſtones and vdders of beaſtes being well digeſted do nouriſh much, but the ſtones are better with their moiſtneſſe, the vdders cold and flegmatike: they both doe encreaſe ſeede of generation. But the bloud made of the vdder, is better than that which commeth of the ſtones, except it be of Calues and Lambes, which be verie good baked. And the ſtones of Cockes are beſt of all, if they be fat and young, as Galen witneſſeth. And ſtones are rec- kones of *Schola Salerni* for one of thoſe twelue things Lib. 3. de ali. fa. cap. 7.

which

which greatly nourish and make fat mans bodie, as appeareth by the beefes before alleaged, where I haue spoken of the braines of beasts. Wherefore they may be accounted among meates restorative.

Of Marrow. Chap. 152.

How Marrow may best be eaten.

Marrow of all beasts is hot and moist, and where it is well digested it nourisheth much, yet it doth mollifie the stomacke, and taketh away appetite; it is best if it be spiced with pepper and salt. And the Marrow of biefe is best to be eaten. If it be of a Deare, it is good to annoint any place where ache is. This also is one of the twelue things that maketh fat, as appeareth in the verses aforesaid. The Marrow that commeth downe is of like nature to the braine.

Of the fat. Chap. 153.

The fat of flesh alone without leane is vnwholsome, and cloyeth the stomacke, and causeth lothsomnesse, and better is leane without fat, than fat without leane. Yet haue I knowne a countrie man that would feed only on the fat of Bacon, Biefe, or Porke without leane: but that is not to be marueiled at, considering that many of them haue stomaches like the birde that is called an Ostridge which can digest Iron.

Of the feete. Chap. 154.

The feete being well boiled and tender in a hot stomacke digest well, and do make good iuice, and passe forth easily. Galen commendeth the feete of Swine. But I haue proued (saith Master Eliot) that the feete of a young Bullocke tenderly sodden, and laide in souce two dales or three, and eaten cold in the euening, haue brought

brought a cholericke stomacke into a good digestion and slæpe, and therewith hath also expulsed salt fleame and choler. And this I haue found in my selfe by often experience, alway forseene that it be eaten before other meat, and without drinking immediatly after it. All this I haue taken out of Master Eliot, because he hath written most pithily of this part. Yet one thing I will note of my owne experience, that the fat which is left vpon the water of the sothing of Neates fote, called commonly sote sayme, is passing good for the stiffenesse or starknesse of the Sinewes and Ioints, for the crampe and such like. And if you mixe a little *Aqua vitæ* withall, it is a verie good ointment for any ach, for the Sciatica or cold gowt, as I haue often proued.

For stiffenesse of the sinewes and for the Cramp.

The Preface to Foule.

Chap. 155.

Hitherto I haue ſpoken of the fleſh of Beaſts, and their parts vſually eaten. Now I will intreate of Birdes, and their partes concerning diet. And if compariſon bée made betweene both generally, whether is lighter of digeſtion, I ſay that the fleſh of Birds is much lighter than the fleſh of Beaſtes. And againe, that the fleſh of thoſe foules which truſt moſt to their wings, and do bréd in high countries, is lighter than the fleſh of ſuch as ſeldome or neuer flie, and be bred at home. Yea the tame Birdes (as Iſaacke ſaith) doe nouriſh more than the wilde, and be more temperate.

Par. 5.

Of Capons, Hennes, and Chickens.

Chap. 156.

The Capon being fat and young, is praiſed aboue all other foules, becauſe as it is eaſily digeſted, ſo it maketh little ordure, and much good nouriſhment. The fleſh will be more tender, if it be killed a day or two before it be eaten, it is commodious to the breſt and ſtomacke. Hennes in Winter are almoſt equall to the Capon, but they doe not make ſo ſtrong nouriſhment. The fleſh of them is without ſuperfluitie, as Hala and Meſſues write, and is ſone turned into bloud. And they haue a marueilous propertie, to temper mans complexion and humors, and

Conſiliator diffe. 68.

and their broth is the best medicine that can bée for Lepers. And Auicen affirmeth that the flesh of young hens augmenteth vnderstanding, and cleareth the voice, and encreaseth the séede of generation. That Henne is best which as yet neuer laied egge. And a fat Henne full of Egges is not the worst. The Poet Horace in the person of the Epicure setteth forth a way to make a Henne tender vpon the sudden in this wise.

If guestes come to thee at vnwares,
in water mixt with wine,
Sowce thou thy Henne, she will become,
short, tender, nesh and fine.

Chickens in sommer, especially if they be cockrels, are very conuenient for a weake stomacke, and nourish well, neither is there any flesh lighter of digestion than a chicken, or more agréeable with all natures, aswell in sickenesse as in health: yet would I wish those that be in good health, not to vse themselues much to such fine meats, but rather accustome to séede on grosser meates till néede require. As for chickens vpon sops, they are no meate for poore scholers, vnlesse they can get them. Chickens. A caueat not to vse much fine meates.

Of Cocke. Chap. 157.

The flesh of a Cocke, especially if it be olde, is hard of digestion: but the broth wherein it is boyled loseth the belly, and if you boyle therewith *Polypodium*, or *Cartamus*, it purgeth ill humours. Galen saith, The brooth of Henne bindeth, as the broth of an olde Cocke looseth. If you list to distill a Cocke for a weake body that is in a consumption, through long sickenesse or other causes, you may doe it well in this maner. Make a red cocke that is not old, dresse him, and cut him in quarters, and bruse all the bones, then take the rootes of Fenell, Perceley and *Lib. 11. Simp.* To make a Coleise of a Cocke or Capon.

Succory, Violet leaues and Borage, put the Cocke into an earthen pot which is good to stewe meates in, and betweene euery quarter lay of the rootes and herbes, Corans, whole Mace, Anise seedes, liquorice being scraped, and sliced, and so fill vp your pot. Then put in halfe a pint of Rose-water, a quart of white Wine or more, two or three Dates made cleane and cut in pieces, a fewe Prunes, and Raysons of the Sunne: and if you put in certaine pieces of gold, it will be the better, and they neuer the worse, and so couer it close and stoppe it with dough, and set the pot in seething water, and let it seethe gently for the space of twelue houres, with a good fire kept still vnder the brasse pot that it standeth in, and the pot kept with liquor so long. When it hath stilled so many houres, then take out the earthen pot, open it, streine out the broth into some cleane vessell, and giue thereof vnto the weake person morning and euening warmed & spiced, as pleaseth the patient. In like maner you may make a coleys of a Capon, which some men like better.

Of Fesaunt. Chap. 158.

Fesaunt exceedeth all foules in swéetenesse and wholesomnesse, and is equall to a Capon in nourishing, but is somewhat drier, and is of some men put in a meane betweene a Henne and a Pertrich. It is meate for Princes and great estates, and for poore Schollers when they can get it.

Of Pertrich. Chap. 159.

Pertrich most light of digestion.

Pertrich of all foules is most sone digested, and hath in him much nourishment. It driueth away the dropsie, it comforteth the stomacke, it maketh séede of generation, and encreaseth carnall lust, and it is said that customable eating of this flesh, comforteth the memory.

Wherefore

Wherefore it were a conuenient meate for ſtudents, and ſuch as be weake; and I would that euery good ſtudent twiſe in a weeke in ſtead of his commons might haue a Partrich to his ſupper. Neither do I maruell conſidering the goodneſſe of the fleſh, that Gentlemen be at ſuch coſt to kepe Hawkes, and take ſuch toyle to kill Partriches and Feſaunts. For beſide the pleaſant paſſetime in hawking, the fleſh of theſe birdes is verie precious, and euery morſell worth gold.

A good wiſh for ſtudents.

Hawking commended.

Of Woodcockes. Chap. 160.

Woodcocks are of a good temperature, and méetely light in digeſtion, and the fleſh of them is verie wholeſome. They come into England at the fall of the leafe, and depart againe at the ſpring, but whence they come or whether they goe, it would trouble a good Doctour to define. When the woodcocke goeth, the Swallow commeth, but the Swallow is like a feigned friend that forſaketh vs in aduerſitie: for when cold beginneth, ſhée returneth againe ouer the ſea into hote Countries, and as Plinie iudgeth into Affrica. So may we geſſe likewiſe that woodcockes do come out of cold Countries, as Denmarke, Norway, Swetia, or elſe from thoſe regions which haue Summer when we haue Winter, and contrariwiſe.

The Woodcocke compared with the Swallow.

Of Pigeons. Chap. 161.

Pigeons are verie hote and moiſt, wherefore they are not good for thoſe that be cholericke or enclined to any feuers, but to them which be flegmatike and pure melancholie, they are very wholſome, and be eaſily digeſted. They ſhould be taken when they be readie to flie, and ſo killed that they may bléd well. Arnoldus ſaith, that they be better baked, being ſtuffed with ſowre grapes, than

rosted, because the sowre grapes do qualifie and temper the heate of them. Wherefore cunning Cookes haue deuised to stuffe them with grapes also when they be rosted. The old Doues for their very great heate, drought and hardnesse of digestion, are to be eschued, yet the Turtil-doue is commended in *Schola Salerni*, and is said to nourish well, and to engender good blond. Which Auicen also affirmeth, where he saith, that there is no foules flesh better than a Turtles or Hens, nor more subtile: but I thinke he meaneth of young Turtles.

Cap. 29.
Canon. 2. *cap.* 146.

Of Quailes. Chap. 162.

Quailes are commended in *Scho. Salerni*, to be wholsome, yet Isaacke Iudæus affirmeth that they are worse than any other foule, and that they engender the Crampe: and experience proueth them to encrease Melancholy: therefore they are no good meat for Students, although they were the meate that God rained from Heauen, to fede the Israelites withall in the desert. But God gaue them a sowre sauce to their meat, for while the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague. God defend this Land from such a sauce, for all the sweete meates that be so plentifull in it.

Num. 11. 7. 31.

Of Blacke Birdes. Chap. 163.

Blacke Birdes or Owsils, are greatly commended for lightnesse of digestion, and that they make good nourishment and little ordure, and they be one sort of the fourteene kinds of wilde foules reckoned most wholsome in *Schola Salerni*, where also are named certaine other sortes of Birdes, as the Stare or Shepestare, which vnlesse it bee taken before it flie from the neast is better in taste.

Cap. 29.

taste. Also the More-henne, the Wagtaile, the little Robin red brest: all these aforesaid are briefly contained in these verses following.

Sunt bona, Gallina, & capo, turtur, sturna, columba,
Quiscula, Phasiades, merula, simul ortygometra,
Perdix, frigillusq, orex, tremulúsq, amarellus.

Of Larkes. Chap. 164.

Larkes, as they be delicate in eating, light of digestion and of good nourishment, so are they medicinable: for, as Dioscorides writeth, being eaten rosted, they helpe the collicke. *Lib. 2. cap. 48.*

Of Sparrowes. Chap. 165.

Sparrowes bée hard to digest, and are very hot, and stirre vp Venus, especially the cocke sparrowes. Being boyled in a broth, they are restoratiue, and good for weake and aged persons.

Of Goose. Chap. 166.

Goose is hard of digestion, but being yong & fat, the wings be easie to digest in a hot stomacke, & nourish competently, but the gréene Goose is better than the stubble Goose, and I speake of tame géese, for wilde géese are much worse. The Swan is much like in nature to the goose, sauing that she vseth to sing a little before her death, whereof is growen a Latin prouerbe *Cygnea cantio*, which among the common people is termed, a lightning before death. Swanne.

Of Ducke and Mallard. Chap. 167.

Ducke & Mallard, wilde and tame be hard to digest, and make ill iuice, sauing that the brawnes on the

breaſt bone, and the necke is better than the remnant. They fede oftentimes on Frogs, and Toades, wherefore their fleſh muſt nedes be vnwholeſome.

Of Plouer. Chap. 168.

Lapwing and Teale.

PLouer is thought to be a daintie diſh, and right wholſome, yet it is ſlow of digeſtion, nouriſheth little, and encreaſeth melancholy: likewiſe is it to be ſaid of the Lapwing. The Teale is ſomewhat better.

Of Peacocke. Chap. 169.

PEacocks, if they be old, be hard of digeſtion, and ſo are Turkycockes likewiſe, but the chickens of either of them about halfe a yeare old are good and wholſome.

Of Crane. Chap. 170.

CRane is hard of digeſtion, and maketh ill iuice, but being hanged vp a day or two before he be eaten, he is the more tender, and leſſe vnwholeſome.

Of Buſtard. Chap. 171.

BVſtard being fat and kept without meate a day or two before hee be killed, to expulſe his ordure, and then drawne and hanged as the Crane, and after roſted or baked is a good meate, and nouriſheth well, if he be well digeſted.

Of Heron. Chap. 172.

HEron, Byttour, or Shoueler, being young and fat, be lightlier digeſted than Crane. And the Byttour ſooner then the Heron, and the Shoueler ſooner than any

of

of them, but all theſe foules muſt bée eaten as Veniſon with much ſpice, and haue good olde wine drunke after them, and ſo ſhall they be more eaſily digeſted, and the iuice comming of them be the leſſe noiſome. Other foules alſo are vſed to be eaten, which I omit, becauſe I find litle written of them: and theſe which I haue mentioned bée moſt common. Therfore now it remaineth that I ſpeake of the parts and members of the birds aforeſaid.

Of the Wings. Chap. 173.

The wings, braunes and neckes of Géeſe, Capons, Pennes, Feſaunt, Partrich, and ſmall birdes being fat, are better than the legges in digeſtion, and lighter in nouriſhing. Of wild-foule and pigeons being fat, the legges are better than the wings: the braunes of Ducke, Teale and Wigeon except, which is better to digeſt than the reſidue.

Of the Gyſard. Chap. 174.

The Gyſard or ſtomacke of the Gooſe or Penne, being made fat with wheate branne and milke or water, and wheate branne made in powder, or elſe well ſodden, is good for the ſtomacke, in making it ſtrong to digeſt, and nouriſheth competently.

Of the Liuer. Chap. 175.

The Liuer of a Capon, Penne, Feſant or Gooſe, being made fat with milke, mixt with their meate, is not onely eaſie to digeſt, but alſo maketh good iuice, and nouriſheth excellently.

THus much of fleſh. Now concerning fiſh, which is no ſmall part of our ſuſtenance in this realme of England. And that fleſh might be more plentifull & better cheape, two daies in the weeke, that is Fryday and Saturday, are ſpecially appointed to fiſh, and now of late yeares by the prouidence of our prudent Princeſſe Elizabeth, the Wedneſday alſo is in a manner reſtrained to the ſame order, not for any religion or holineſſe ſuppoſed to be in the eating of fiſh rather than of fleſh, but onely for the ciuill policie as I haue ſaid. That as God hath created both for mans vſe, ſo both being vſed or reſtrained at certaine ſeaſons, might by that entercourſe be more abundant. And no doubt, if all daies appointed for that purpoſe were duly obſerued, but that fleſh and fiſh both would be much more plentifull, and beare leſſe price than they doe. For accounting the Lent ſeaſon, and all faſting daies in the yeare together with Wedneſday, and Friday, and Saturday, you ſhall ſée that the one halfe of the yeare is ordeined to eate fiſh in. But héere I muſt craue a pardon of the Diuines, that they will giue me leaue to vtter mine opinion touching abſtinence from meates. I confeſſe that meate maketh vs not acceptable to God, and that there is nothing vncleane of it ſelfe, and that euery creature of God is good, and nothing ought to be refuſed, if it be receiued with thankeſgiuing: yet thus much I will ſay, that if a man would reſraine from ſuch meates, as doe moſt nouriſh and cheriſh his bodie (which indéede is the exerciſe of faſting)

Cor. 1. cap. 8. Rom. 14. Tim. 1. 4.

king) hée should rather forgoe the eating of flesh, than fish, because as Cornelius Celsus saith, There is more nourishment in flesh, than there is in any other kinde of meate. Which thing peraduenture was the occasion why people were prohibited in times past to eate flesh or any thing else hauing affinitie with flesh vpon the fasting daies. Which order (as it is thought) being first established by Gregorie the great Bishop of Rome, was afterward superstitiously abused. But now that superstition is abandoned among vs, and all men do know that whatsoeuer goeth into the mouth, defileth not the man, but that that commeth foorth. We thinke for orders sake, all people should bée obedient to good lawes, and be as well contented to forbeare flesh vpon the daies appointed, as to vse it at their pleasure at other seasons. But such is the selfe will of some, and voluptuousnesse of many in this our licentious time, that without any reasonable cause, or sufficient authoritie, onely to satisfie their fleshly lust, they will eate flesh at all times and seasons: yea some in contempt of all good order, and as it were despising all kinds of fish, as though God had not created fish for our foode as well as flesh, wilfully misorder themselues in this behalfe. But this kinde of people had néede to saile to the Iland Anticyra, according to the old prouerbe, to haue their melancholy strongly purged, least in processe of time they become starke mad. But the reformation hereof I refer to the godly Magistrates, and returne to my purpose. And this generally I say of fish, that if it be compared to flesh, it is of lesse nourishment than flesh, and the nourishment thereof is full of flegmaticke superfluities cold and moist. And of fish generally I say, that sea-fish is of better nourishment, than fresh water-fish of the same sort, because it is not so superfluously moist, by reason of the salt water which dryeth and purifieth. Yet I graunt that fresh water fish is soner digested than Sea-fish, and therefore better for sicke folkes, because of their feeble

Lib. 2.

Matth. 15.

A comparison betweene flesh and fish, betweene sea-fish and riuer fish.

fæble digestion. And againe, of sea-fish that is best which swimmeth in a pure sea, and is tossed and hoysed with windes and surges. And therefore the fish that is taken in the Northsea, which is more surging and tempestuous, and swift in ebbing and flowing, is better than the fish that is taken in the dead or South sea. Wherefore the fish that is taken about this our country of Britain, must nedes be verie wholesome, and true it is as D. Boord witnesseth in his dietary, who was a great traueller, that no nation vnder the Sunne is better serued with all maner of fish, both of the sea, and the fresh water than Britaine. And as I haue said of sea-fish, so I say of fresh water fish, that to be best which is bred in the deepe waters, running swiftly toward the North, stony in the bottome, cleane from wedes, whereunto runneth no filth nor ordure comming from townes or cities. For, that which is taken in muddie waters, in standing poles, in fennes, motes and ditches, maketh much fleame and ordure. And here occasion is offered to speake somewhat of the olde English prouerbe touching the choice of fish, which is: That young flesh and old fish doth men best fede. How it is verified in flesh I haue declared before. Now concerning fish, I say, that old fish is not alwaies the best: for if fish be of a firme & hard substance, then it is better young than old, as a yong pike, or a yong perch is better than an old. But if it be of a soft and open substance, then the elder is the better, as an old yele is wholsomer than a yong, as some say: which my interpretation is approued in *Sch. Sa.*

Si pisces sunt molles, magno corpore tolles,
Si pisces duri, parui sunt plus valituri.

But now what sorts of fishes be most wholesome for mans bodie, may well appeare by the verses following, where are reckoned ten sorts as principall in the preseruation of health.

Lucius & perca, & saxatilis, albica, tincha,
Sonus, plagitia, & cum carpo, gobio, truta.

The felicitie of Britaine for fish.

What fresh water fish is best.

The English prouerbe expounded touching the choise of fish.

Cap. 30.

Of

Of the Pike. Chap. 177.

OF which ten ſorts, the firſt is a Pike, which is called the King and Tyrant of other fiſhes, becauſe hée not onely deuoureth fiſhes of other kindes, but alſo of his owne kinde, as it is in the verſe following.

Lucius eſt piſcis rex, atq; tyrannus aquarum.

The Pickerell or Pike is of firme and hard ſubſtance, yet giueth cleane and pure nourithment. The dreſſing as well of this fiſh, as of all others, I referre to the Art of Cookerie. 1

The ſecond is a Perch, ſo called by the contrarie, becauſe it ſpareth none other, but woundeth other fiſhes with his ſharpe fins. The Perche is likewiſe of hard and faſt ſubſtance, and therfore is of more pure nourithment. 2

The third is a ſea fiſh called a Sole, whoſe commendation Arnoldus vttereth in theſe words: Among ſea-fiſhes, it is the moſt wholeſome. 3

The fourth is a Whiting, which for wholeſomneſſe is well entertained in the Court of England, and is now become an old Courtier. 4

The fifth is a Tench, which is commonly called the phyſitian of other fiſhes, becauſe when they are hurt, they are healed by touching of the Tench: and as he is medicinable to fiſhes, ſo is he wholeſome to mans body. 5

The firt is a ſea fiſh called a Gurnard, which is of diuerſe colours, ſome red and ſome grey, both very toothſome and wholeſome. 6

The ſeuenth is a Plaice, which if it be well growen and ſome deale thicke, is a paſſing good fiſh, and may ſéeme to bée ſo called, becauſe it pleaſeth the palate. Palate. Flowunders or Flookes bée of like nature to a Plaice, though not ſo good. 7

The

8 The eight is a Carpe, a freſh water fiſh greatly deſired of great eſtates, and no maruell, for it is in wholſomeneſſe of great value, and the tongue of a Carpe is verie pleaſant to carping Ladies.

9 The ninth is a Gogion (as I vnderſtand) which is found aſwell in the ſea, as in freſh waters, and of ſundry ſorts, as Dioſcorides declareth. And of Gogians, as Galen writeth: The beſt both for pleaſantneſſe, and digeſtion, and goodneſſe of the fiſh, is that which liueth in ſandie places, and about rockes.

Lib. 2. cap. 29. Lib. 3. de Alis. ſa. cap. 29.

10 The tenth is a Troute, which is ſo ſound in nouriſhing, that when we would ſay in Engliſh, that a man is throughly ſound, we vſe to ſay that he is as ſound as a Troute. This fiſh of nature loueth flatterie: for being in the water it will ſuffer it ſelfe to be rubbed and clawed, and ſo to be taken. Whoſe example I would wiſh no maides to follow, leaſt they repent afterclaps.

The nature of a Troute.

Of other fiſhes verie wholeſome.

Chap. 178.

BEſide thoſe tenne ſortes aforeſaid, there be diuerſe other both of the ſea and freſh water, which be verie wholeſome, as be, Breame, Bret, Turbut, Holibut, Codde, Haddocke, Tunie, Mullet, which is a fiſh of this nature, that being afraied doth hide onely his head, and thinketh that then all his bodie is hid. Alſo Barbil a fiſh of ſuch eſtimation among the auncient Romanes, that in the time of Claudius the Emperor, Afinius Celer, one that had beene Conſull, paid for one of theſaid fiſhes eight thouſand *Seſtertios*, which after Tonſtals account is fortie pounds Sterling. Alſo Roche, Loche, Baſe, Smelt, are verie wholeſome fiſhes, and generally all fiſh that haue ſcales and finnes: for many ſcales and finnes betoken the pureneſſe of the fiſhes ſubſtance. Likewiſe Shad and Mackerell are both ſweete in taſte and ſofte in ſubſtance,

A ſtrange nature of a fiſh.

Fortie pound giuen for one fiſh.

ſubſtance, yet not verie wholeſome. Of which the one is out of ſeaſon and full of bones, except it be at the ſpring of the yeare, that is the Shad. And the Mackerel, as in colour it doth reſemble the Coder, ſo it is not lightly taken, but when Thunder and lightening, or ſome tempeſtuous weather ariſeth.

Of other fiſhes much vſed, though not ſo wholeſome. Chap. 179.

Among al fiſhes that be pleaſant in taſte & not wholeſome, the Yæles are moſt in vſe, which as they bee engendred of the very earth, dirt or mire, without generation, or Spawne, ſo they be of a ſlimie ſubſtance, clammie, and greatly ſtopping, whereby they are noyſome to the voice, as it is recorded in *Scho. Sal.* in theſe words. Of Yeeles.

Vocibus anguilla prauæ ſunt, ſi commedantur. Cap. 31.

Alſo they are ill for ſuch as be giuen to the ſtone: for their ſlimineſſe will cauſe the grauell ſooner to congeale, and gather to a ſtone, and they diſpoſe a man to the gowt, breeding ſuch like matter as bringeth paine of the ioynts. Wherefore Arnoldus ſaith prettily vpon the ſaide verſe: Nature ſeemeth to haue done ill, in giuing ſuch ſweetneſſe to ſuch ill fiſhes.

Of Lamprayes. Chap. 180.

Lamprayes or Lampurnes, be partly of the nature of Yæles, yet ſomewhat wholſomer, & leſſe iepardous, for that they bee not ſo clammie and ſo groſſe as Yæles; yet they are thought in ſome part venemous, becauſe they engender as Serpents doe, or as ſome ſay, with Snakes. Wherefore the heads & tailes, & the ſting within, ſhould in no wiſe be eaten. After Yales & Lamprayes, we ſhould drinke good ſtrong wine, as ſaith Arnold, and generally with all kinds of fiſh, wine is very wholſome.

For

The French prouerbe of Wine to be vſed with fiſh.

For as the French man ſaith Poiſſon ſans vin eſt poiſon, that is to ſay, Fiſh without wine is poiſon.

Of Conger. Chap. 181.

Lib. 3. Ali. ſa. cap. 31. A generall rule touching choiſe of fiſh.

Conger is hard of ſubſtance, as Philotimus thinketh, whoſe iudgement Galen alloweth, & therefore hard of digeſtion: For this rule is generall and alleaged in the ſame place, both concoction in the ſtomacke, and the nouriſhment which is done in all partes of the body, is wrought eaſily in fiſhes of ſoft ſubſtance, but more hardly in fiſhes of hard ſubſtance.

Of Salmon. Chap. 182.

Salmon though it bée pleaſant fiſh, and very ſwéete, eſpecially the belly thereof, yet it is not ſo wholeſome as many other before mentioned, but much groſſer, more clammie, harder of digeſtion, and fuller of ſuperfluitie. And that it is not ſimplie wholeſome is prooued héereby, for that it is not vſed to be eaten hot, or immediatly after it is boyled. The Trout is of like nature, for it is the young Salmon. The nature of the Salmon is to ſpawne in the freſh water, and after vſeth both freſh and ſalt.

Of Ray and Thornebacke. Chap 183.

Ray or Thornebacke is a fiſh of ſoft ſubſtance, ſauing that it is full of bones, like vnto griſtles. This fiſh alſo is thought vnwholeſome, if it be eaten hot, and to diſpoſe a man to the falling euill. Which noyſome qualitie (as I thinke) doth riſe thereby, for that it is ſo moiſt a fiſh and full of ſuperfluitie. Yet the prickes thereof which grow without vpon the ſkinne, pulled vp by the rootes, are dryed and made in powder, and drunke in white Wine or Rhenish Wine faſting, is an excellent

A good medicine for the ſtone.

medicine

medicine to auoide grauell and to breake the stone as it hath bene often proued.

Of Porpuis and Sturgion. Chap. 184.

Porpuis and Sturgion are fishes of hard substance, and (in my iudgement) not much better than Bacon and brawne; although for the rarenesse they be esteemed of great estates. But that fish is best which breedeth best iuice in the body, and the best iuice is that which is in a meane betweene thicke and thinne. Which is bredde of good breede, and of birdes, as of Partrich and such like: to whom of sea fishes those come neerest, which liue neare about rocks, as Galen writeth. Where I note that he putteth a Partrich for example of the best flesh, and such fishes as liue among rocks to be best, and to approch nearest to the nature of wholsome flesh: which afterward he calleth *Saxatiles*, of the places where they liue, as he himselfe expoundeth. For they liue not, in light or sandy, or earthy places, but among rockes and stones: amongst which he reckoneth the Whiting, the Perch, the Gilthead or Goldnie.

Optimus succus.

Lib. 3. de Ali. fa. cap. 26.

The best flesh and the best fish.

Cap. 28.

Of Herring. Chap. 184.

Herring is a fish most common & best cheape: Yet it is not very wholsome; as it is often proued by them who through eating of fresh Herring, fall into feuers, yet they may not well be spared of poore folkes, who regard not so much the wholsomnes of meats, as that they fill vp their hungrie bellies. For as Horace writeth, Bread and salt, an hungry paunch will satisfie full well. Pilchards be of like nature to herrings, which kind of fishes as they be small in quantity, so they be small in value. As for red herrings and sprates they be much worse, and they giue as good nourishment to the body, as ruskie Bacon.

Ser. lib. 2. Sa. 2.

Of Shell Fish. Chap. 186.

Lib. 3. de ali. fa. cap. 33.

Galen giueth this generall propertie of shell fishes, that they haue in them a salt iuice which looseth the bely. Wherein he preferreth Oysters before others of the same sort, because they haue a very soft substãce. Oysters with vs are eaten raw. Which Galen also mentioneth in the same place. They be vsed also in brothes boyled, or rosted vpon coales. One good propertie they haue in that they doe not lightly corrupt in the stomacke. But if they be eaten raw they require good wine to be drunke after them to helpe digestion; I thinke red Wine or Sacke is best for that purpose. They be not good for any that haue an itch or breaking forth, or a hoat liuer.

Oysters.

Of Muskels. Chap. 187.

Muskels are worse to be digested raw than Oysters. Wherefore they be most vsed being rosted or boyled: they are very noisome to such as be disposed to seuers, gowte or dropsie. There is a kinde of Muskles in which Pearles are found, and though the Indian pearles be greatest and more desired, as being far fetched, yet certaine it is (as Matthi. writeth) that pearles doe grow and are gotten in the west Ocean about England and Scotland. With which kinde of pearles Iulius Cæsar adorned a brest plate, and offered it vp in the temple of Diana, as Plinie reporteth.

Pearles.

Lib. 2. Dios. cap. 4.

Good pearles gotten about Britaine.

Of Cockels. Chap. 188.

Cockles be lighter of digestion than muskles or Oysters, yet are not to be eaten raw. But being rosted vpon coales, as sone as they open they may be eaten without danger, neither doe they breede like inconuenience as Muskles doe. Shell fishes be at the best when the

When shell fish is at the best.

Mone

Moone increaseth as the Poet Horace noteth.

Shell fish in growing of the Moone, is best to eate or sell. *Lib. 2. Ser. Sa. 4.*

Of Creuis and Shrimpes. Chap. 189.

AMong shell fishes may be numbred these also which follow. Howbeit Galen calleth them *Crustata*, and *Testacea*, but the name is not materiall, and the Creuis is chiefe of them. For it is very nourishing, and doth not lightly corrupt in the stomacke. Yet it is hard of digestion, as Arnoldus saith vpon *Schol. Sal.* The Crabbe, the Lopster, and the Shrimpe are of the same nature. At Oxford (as I remember) vpon festiuall daies, they are wont to eate Creuices, last after flesh. And commonly at great feasts in London and elsewhere, they vse to serue vp Sturgion last as it were to make vp the mouth. And this they name a feast royall. But this kinde of seruice is dispraysed by Arnoldus, in the same Chapter, where he saith, that fish and flesh together should not be eaten, nor fish and white meate, nor fish should not be eaten after other meates. *Cap. 30.*

A feast royall. Flesh and fish should not be eaten together at one meale.

Of the Puffin. Chap. 190.

THere is also a kinde of fish called a Puffin, which in respect that it liueth altogether in the water, may bee accounted a fish: whereas otherwise considering that it is feathered and doth flie, as other foules doe, it may seeme to be flesh, except you would account it as a Syren, or Marmaiden, that is halfe fish, and halfe flesh. They be eaten as well fresh as powdered, and as they bee in a meane as it were betweene flesh and fish, so be they in wholsomnesse, neither best nor worst. A Carthusian may eate them and neuer breake his order.

Of Salt fiſh. Chap. 191.

Diuerſe ſorts of the fiſhes beforeſaid, are vſed to bée eaten ſalt as wel as freſh, as Salmon, Conger, Cod, Pœles, Herrings, and ſuch like. Beſide theſe, there bée ſome other which are vſed no way but ſalt. Now if comparíſon be made betwéene freſh fiſh and ſalt fiſh, whether is more wholſome, to ſpeake generally in my iudgement, freſh fiſh is to be preferred. For as *Arnoldus* ſaith vpon *Schola Salerni*, freſh fiſh doth moiſten the body, and encreaſeth milke and ſéede of generation, and is very wholſome for cholericke folkes. But ſalt fiſh contrariwiſe dryeth the body, diminiſheth ſéede of generation, and is hurtfull to thoſe that be cholericke. Beſide this, if it be much eaten, it hurteth the ſight, and cauſeth itch & ſcabbineſſe, by reaſon that it engendreth a ſharpe, byting, and burnt humor. All which diſcommodities are briefly compriſed of *Schola Salerni* in two verſes as followeth,

Whether freſh fiſh or ſalt fiſh be more wholeſome. *Chap.* 30.

Freſh fiſh good for cholericke folkes.

Cap. 52.

Vrunt res ſalſæ viſum, ſemenq; minorant,
Et generant ſcabiem, pruritum, ſiue rigorem.

Which inconueniences, although they grow as well by much eating of ſalt fleſh as of ſalt fiſh, yet I thinke they are rather bred by ſalt fiſh. Notwithſtanding I graunt that ſome kinde of fiſh a little ſalted, is better than the ſame freſh: becauſe it taketh away loathing, and maketh a good appetite. But fiſh of long time ſalting (as is the moſt part of our ſalt fiſh) is vnwholſome.

Of Stockfiſh. Chap. 192.

There is yet a kinde of fiſh which may be doubtfull, whether it ſhould bée reckoned among ſalt fiſh or freſh fiſh, becauſe it is in taſt freſh, yet brought to vs dried

from

from Iseland and other countries Northward. Concerning which fish I will say no more than Erasmus hath written in his Colloquio. There is a kinde of fish which is called in English Stockfish, it nourisheth no more than a stocke. Yet I haue eaten of a pie made onely with Stockefish, which hath béene very good, but the goodnesse was not so much in the fish as in the cookerie, which may make that sauorie, which of it selfe is vnsauorie. And as it is said, a good Cooke can make you good meat of a whetstone, euen so it may be that such fish and flesh as is of it owne nature vnwholesome and vnpleasant, by the skill of dressing may bée made both wholesome and pleasant. Therefore a good Cooke is a good iewell, and to be much made of.

Of white meates. Chap. 193.

There remaineth yet a third kinde of meats, which is neither fish nor flesh, commonly called white meats, as egges, milke, butter, chéese, which notwithstanding proceede and come of flesh, as egges from the henne, and milke from the Cowe. Yet because they are not plainely flesh, they are permitted to be eaten vpon the fish daies, among which foure sorts, egges is the chiefest and most nourishing. For egges be of that kinde of meate, which in a little quantitie nourish much, as Auicen writeth. Therefore they are reckoned in *Schō. Sal.* together with other two very nourishing things, as followeth. Egges. *Cap.4.cap.1.* *cap.8.*

Ouа recentia, vina rubentia, pinguia iura,
Cum simula pura, naturæ sunt valitura.

That is to say, new laied egges, chiefly the yolkes, red wine, and potage or broth of good flesh, as of mutton, veale, capon, or chicken, especially being made with fine flower or grated bread, these thrée are very comfortable and restoratiue for mans bodie, & these three would

I wish to be much vsed of Students, for they most néede nourishing meates. But touching the choyse of Egges, first I say, that Henne Egges, as they be most vsed, so they be best. Yet Egges of Fesants and Partriches bée not vnwholesome: but Egges of Duckes, Géese, Turkies, and other foules should be eschewed. And of Henne Egges the choise standeth in three points, that they bée white, long, and new: as it is in *Schola Salerni*.

Henne Egges are best.

How to chuse an Egge.

Filia presbyteri iubet pro lege teneri,
Quod bona sunt oua hec, candida, longa, noua.

That is approued in the Poet Horace.

Egges long and white be nutritiue, much better than the rounde.

Ser. lib. 2. Sat. 4.

Now as concerning the dressing of egges, there is great difference. For either they be sodden, rosted or fried. And they be sodden two waies, either in the shelles, or else the shelles being broken, the egs are put into séething water: the first is called séething of Egges, the second potching of Egges. Both waies are good, but egges potched are best, and most wholsome. Yet egges sodden in the shelles are better then rosted, because the moystnesse of the water tempereth the heate of the fire which drieth vp the substance of the Egges ouermuch. And fried Egges bée worst of all, for they engender ill humours, annoy the stomacke, and cause corrupt fumes to rise in the head. Wherefore collops and Egges, which is an vsuall dish forward shrouetide, can in no wise be wholesome meate, yet it is the lesse vnwholesome if the Egges be not fried hard. For in the regiment of health, egges should in no wise be eaten hard, but being in a meane betwéene rere and hard, which Galen calleth *Oua tremula*: yet rere egs, named *Oua sorbilia*, that is to say, litle more than through hot, are good to clére the throate and breast, and they doe ease the griefes of the bladder and reines made with gra-

The difference of egs in dressing.

Sodden egs.

Potched egs.

Rosted egs.

Fried egges.

Collops and egges.

Hard egges.

Soft egges.

Rere egges.

uell,

uell, ſo that they be taken before any other meate. And if a man would breake his faſt with a light and nouriſhing meate, then I ſay there is nothing better, than a couple of Egges potched, or the yolkes of two Egges ſodden rere and put into one ſhell, ſeaſoned with a little Pepper, Butter and Salt, and ſupped off warme, drinking after it a good draught of Claret wine. This I know to bee very comfortable for weake ſtomackes, and is often vſed to the wiſeſt men in England. And this rule is generally to bee obſerued, to drinke a good draught of Wine, Ale or beere, after we haue eaten an egge, as it is taught in *Schola Salerni.* *Cap.* 38.

A fine breakefaſt for a weake ſtomacke.

Singula poſt ouа, pocula ſume noua.

If hens be ſlacke in laying of egges, giue them hempſeede enough, and they will become fruitful. For as Mat. ſaith, Hemp-ſeede being eaten hath a contrarie effect in men and hens: for if men vſe it much, it extinguiſheth nature, but it maketh hens to lay egges the faſter. There is great difference in the parts of an Egge, the yolke is temperately hot, the white is cold and clammy, and hardly digeſteth, and the bloud thereof engendred is not good. Yet it is of great vſes in bruiſes, wounds and ſores, as skilfull Surgions doe know. The Chicken is engendred of the white, and nouriſhed with the yolke, though ſome be of a contrarie opinion. Alexander Aphrodiſiæus hath a prætie ſaying of an Egge. A man may ſay that the type of the whole world is ſhewed in an Egge: for it is made of foure Elements, and is round like a Sphere, and hath life in it. The ſhell he likeneth in qualities to the earth, that is colde and drie: the white, to the Water that is colde and moiſt: the ſome or froth of the white to the aire, that is hot and moyſt: the yolke to the fire, that is hot and drie. So he maketh the egge, as it were μικρόκοσμον, a little worlde.

Lib. 3. *Dioſ. cap.* 148.

Hemp-ſeede hath contrary effect in men and in hens.

Lib. 2. *proble.* An Egge reſembleth the whole world.

Of Milke. Chap. 194.

Par.5. What milke is.

Milke is made of bloud twise concocted, or as Isaack Iudæus **defineth it,** Milke is nothing else but bloud twise concocted: **for vntill it come to the pappes or vdder, it is plaine bloud: but afterward by the proper nature of the pappes it is turned into milke.** Dioscorides **giueth this commendation to milke generally;** All milke is of good iuyce, it nourisheth the body, it looseth the belly; yet it filleth the stomacke and bellie with winde. **But this last inconuenience may be holpen, as he teacheth afterward:** it is lesse windie if it be boiled. **And I was wont to helpe it by putting in a little Pepper, Cloues & Mace. Milke, notwithstanding that it seemeth to be wholly of one substance, yet it is compact or made of three seuerall substances, that is to say in effect, of Creame, Whey and Curdes. Of Creame is made Butter, and of Curdes Cheese, of which I shall entreat afterward. But of Milke there is great difference, not onely concerning the kinds, but also touching the time of the yeare. For Cow milke is thickest, and the milke of a Camell is thinnest, and the milke of a Goate is betweene both. Wherefore in the gouernance of health, Goates milke is best, and Cow milke is next. Yet the goodnesse of the pasture helpeth much to the goodnesse of the milke: for ill pastures makes ill milk, and good pastures make good milke: for such as the foode is, such is the bloud, and such as the bloud is, such is the milke,** as Galen excellently proueth, by example of Goates which fedde on Spurge and Scammonie, whose milke was very laxatiue. Also by example of a Nurse, who hauing fed much of wild herbes, after she gaue sucke to a childe, infected the same with many sores and byles. And touching the time of the yeare, I say, that in the spring time, milke is thinnest, and at the fall of the leafe it is thickest and best, according to that old saying; When

Lib.2 cap.64.

How the windinesse of milke may be holpen.

Three substances in milke.

Three sorts of milke.

Goats milke is best.

Lib.3.de Ali. fac.cap 15.

Fearne

Feame wareth red, then is milke good with bread. And how naturall and nourishing a meate milke is, may bee perceiued not onely by children, who liue and like better with that than with any other thing: but also men and women, who being vsed from their childhood for the more part to milke, and to eate none or little other meate, but milke and butter, appeare to be of good complexion and fashion of body. And no maruell: for where Milke is well digested, it engendreth good blood, and giueth good nourishment, yea it is a restorative for them that be wasted, or in a consumption, or be leane, as appeareth in *Scola Salerni*, in these words:

What time of the yeare milke is best.

Cap. 43.

Lac hecticis sanum caprinum, post camelinum,
Ac nutritinum plus omnibus est asininum,
Plus nutritiuum vaccinum, sic & ouinum,
Adsit si febris, caput & doleat, fugiendum est.

The degrees of milke in goodnesse.

Whereby it appeareth that Goats Milke is principall in a consumption, because it is of meane consistence, as Galen saith, because it is not so thinne as Camelles Milke or Asses Milke, nor so fat and thicke as Cowes Milke or Sheepes Milke: yet common experience prooueth that womans Milke sucked from the breast, is without comparison best of all in a consumption. Whereof a notable example was shewed of late yeares in the olde earle of Cumberland, who being brought to vtter weakenesse by a consuming Feuer, by meanes of a Womans sucke, together with the good counsaile of learned Physitions, so recouered his strength, that before being destitute of heires male of his owne bodie, he begot that most worthy Gentleman that now is inheritour both of his fathers vertues and honour. But in the last verse it is said, that Milke hurteth them that haue the Agewe or the head-ache: the reason is, because in bodies that be distempered, it is lightly corrupted in the stomacke, and is turned

Lib. 3. *de ali. fa cap.* 15.

The Earle of Cumberland cured of a consumption by womans Milke.

Why milke is vnwholsome, in Agewes or head-ach.

Milke is ill for the collick or ſtone & cauſeth obſtructions.

turned into cholericke fumes, which both inflame the bodie and grieue the head. Alſo milke is hurtfull to them which haue the collicke or ſtone, or obſtructions of the liuer or ſpleene. But it is eſpecially good for them which be oppreſſed with melancholy, which is a common calamitie among ſtudents. And for this purpoſe it ſhould bee dronke in the morning faſting abundantly, new milked warme from the vdder. But who ſo would vſe it, ſhould cauſe the Beaſt to be milked into a veſſell wherein are firſt put a few leaues of Spere-minte, a little Sugar or pure Honie. For by this meanes it ſhall neither riſe in the ſtomacke afterward, nor yet turne into Curds; and after it, ſhould abſtaine from other meates and exerciſe for three or foure houres, for ſo doing it may purge the belly, which is one good propertie that milke hath: for becauſe it is buttery it waſheth & cleanſeth the entrailes, and is good againſt pricking paines of the Lungs, Guts, Reynes, and Bladder. But otherwiſe if the Whey be conſumed by any meanes, Milke rather bindeth the belly than loſeth; and may be vſed as a medicine for a Laſke in this manner. Take milke from the Cow, or elſe new milked, and heate a gad of Steele or iron glowing hot in the fire, and quench it therein, ſo doing nine or ten times together, then drinke it faſting, and it will helpe them. Yet ſome I haue knowen almoſt growen to a fluxe, that by drinking of milke well boyled without ſalt, and well ſpiced with Cinnamon, or with Chalke hauen into it, haue beene eaſed in ſhort time. But ſo long as the Whey is in it, it is rather laxatiue: for Whey of it ſelfe is very laxatiue, and may well be vſed of ſuch as be coſtiue, becauſe it loſeth the belly gently. And for this cauſe (as Galen writeth) In old time they vſed it much to looſe the belly. And this I can ſay of experience, that if it be commonly dronke at the ſpring of the yeare, and eſpecially in May, it bringeth the body to good temper & is good againſt itch, ſcabbes, Morphew and other impediments without the

Milke good againſt melancholy.

Whether milke be looſing or binding.

A medicine for a laſke.

Whey.

Lib. 3. de ali. fa. cap. 15.

skinne

ſkinne, and maketh a good colour in the face (as I ſuppoſe (for that it purgeth choler and melancholy, and qualifieth the heate of the ſtomacke and liuer; all which properties are briefely ſet forth in *Schola Salerni* in one verſe. *Cap.* 36.

Incidit q; lauat, penetrat, mundat que q; Serum.

Some vſe to boyle Fumitorie, Harts-tongue, Endiue or Succorie, Scabiouſe, Violet leaues, Borell, and ſuch like coling herbes in the Whey, and ſo it is made more effectuall for the foreſaid purpoſes, and who ſo néeth, may vſe this decoction, for it is of great force. A cooling decoction of whey good for many purpoſes.

Of Creame. Chap. 195.

Creame is one part or ſubſtance of milke, and is indéede the very head or heart of milke, and is of two ſorts, that is to ſay, raw Creame which is gathered of the milke without fire after it hath ſtode a time, and clowted creame which is made by ſetting the milke ouer an eaſie fire, vntill it come to a thicke head. Both theſe kindes are vſed as a delicate diſh in the Summer ſeaſon, either with ſugar or with ſtrawberies. But how wholeſome a diſh it is Matthiolus teacheth vpon Dioſcorides ſaying: By reaſon of the fatneſſe thereof, beſide that it loſeth the ſtomacke, and ſwimmeth aboue all the other meate, it reiecteth the nouriſhment, and maketh groſſe bloud. Wherefore they that goe from Oxford to Botley, or from London to Iſlington to eate Creame, make but a ſléueleſſe errand: yet raw Creame well boyled with a little Sugar, is a good nouriſhing meate, and good for a weake Student, ſo it be vſed according to the conditions aforeſaid in the treatiſe of Milke. *Lib.* 2. *cap.* 66.

Of

Of Butter. Chap. 196.

OF both ſortes of creame is made Butter, which if it be freſh & new made is very wholeſome, eſpecially if it be eaten in the morning, but afterward it is not ſo good, according to the old Engliſh prouerbe: Butter is Gold in the morning, and Siluer at none, and Leade at night. The meaning whereof becauſe it is ſo common, I will here omit. The chiefe properties of Butter are reckoned to be three in *Scho. Salerni*, as followeth. Cap. 35.

Lenit & humectat, ſoluit, ſine febre butyrum.

An experiment of Butter to make one ſoluble. The vertues of Butter.

Butter molliſieth and moiſteneth and looſeth the belly, which effects are wrought chiefely by reaſon that it is oylie and ſlipperie. Wherefore it is good for ſuch as be commonly coſtiue: and this experience I haue of it, that ſome which haue beene wonted to a fine diet, and to eat no bread but manchet, by eating of browne bread and butter in a morning faſting, (which is a Countrie mans breakefaſt) haue beene made as ſoluble as if they had taken ſome purgation. Alſo Paracelſus writeth in his Booke named *Paramirum*, that the Flemings are little troubled with the collicke, becauſe they vſe to eat much butter. But in one reſpect they are reproued by Arnoldus vpon *Schola Salerni* in the Chapter aforeſaid, for that they eat it laſt after other meats: for butter (ſaith he) ſhould in no wiſe, as meat, be eaten in great quantitie, and eſpecially it ſhould not be eaten after other meat. But to vſe it with other meate it is very wholſome. Beſide this, it profiteth them much that be ſtuffed in the breaſt or lungs with ſuperfluous humours, & be ſhort winded, eſpecially if it be eaten with Sugar or Hony. Yet it is not good for them that haue any feauer or hot liuers, for the fatneſſe thereof doth augment the heat of the feuer or Liuer. The neceſſitie of Butter in dreſſing of meates, in making of ſalues and oyntments, I ouerpaſſe; yet would I wiſh

The Flemmings little troubled with the collicke.

that

that such as haue children to bring vp, would not be without May butter in their houses. It is to be made chiefely in May, or in the heat of the yeare, by setting butter new made without salt, so much as you list, in a platter open to the Sunne in faire weather for certaine daies, vntill it be sufficiently clarified, and altered in colour, which will be in twelue or fourteene daies if there bee faire Sunneshining. This is of maruellous vertue in any exulceration, and I haue knowne the wilde fire healed therewith, being incorporate with Sage leaues. And for the ease of Infants to bring forth their teeth, Galen aduiseth vs to rub their gummes oftentimes with fresh Butter, and thinketh it of no lesse force then Oyntis for that purpose. Of the making of Butter is left a kinde of whey, which they commonly call Butter milke, or soure milke, which after it hath stood a time, becommeth sowre, and is much vsed to bee eaten either of it selfe, or with sweete milke, especially in the Summer season, because it is cooling; and no doubt but it is both moyst and nourishing, and cleanseth the brest, and is shortly digested. Also with it is made together with sweet Milke, a kind of possets, which is called a posset of two Milkes, or a sowre milke posset, which is very temperate and cooling drinke, and is vsed in hot diseases with great successe, and doth cole more than any other drink, as is proued daily in Lankashire, where it is most vsuall. The way to make it, is to take a quantitie of Butter milke after it is sowre; and to vse that as you were wont to vse ale or wine to make other possets. This kind of posset, and the other made with Ale & sweete Milke, are so vsually in the Country aforesaid, that they supply a great part of Physicke. And the one sort that is made with Ale, is commonly vsed in the morning and at breakefast for their seruants, and found by experience to be as good in health as in sicknesse: but euery Countrey hath his fashion, according to the old Adage. There is yet another kind of Butter made of Almonds with Sugar and

May butter.

To heale the wilde fire.

To bring foorth teeth in children. *Lib.* 10. *Simp.*

A posset of two milkes.

Possets vsed at breakfast in Lankashire.

and Roſe water, called Almond Butter: which being well made and eaten with Violets, eſpecially in Lent, when Violets bée moſt fragrant, is verie wholeſome and commodious for ſtudents: for it reioiceth the heart, it comforteth the braine, and qualifieth the heat of the Liuer.

Almond Butter.

Of Cheeſe. Chap. 197.

Chéeſe generally in Phyſicke is reckoned vnwholeſome, and is thought to annoy the ſtomacke, to cauſe oppilations, to engender ill humours, to breed the collicke and ſtone. Wherefore it is no good meate for Students, though labouring men commonly vſe it without harme. The nature of Chéeſe ſtandeth chiefly in three points, as it is in *Schola Salerni*. Firſt in that it is colde, which is to be vnderſtood of new Chéeſe. Secondly in that it bindeth the belly, and maketh one coſtiue. Thirdly in that it breedeth groſſe humours, which is the propertie of all ſortes of Chéeſe, as Galen writeth, ſaying: To breede groſſe bloud, is the common fault of all Cheeſe. The aforeſaid three properties are briefly expreſſed in this manner.

Cap. 37.

Lib. 3. *de ali. fa. cap.* 17.

Caſeus eſt gelidus, ſtipans, craſſus, quoque durus.

Where *durus* and *ſtipans* haue one ſignification, yet of all ſortes of Chéeſe, that which is ſoft, being well made doth leaſt harme: yea as it is in *Schola Salerni*, it both nouriſheth and maketh fat, for ſo it is ſaid,

Cap. 9.

Nutrit triticum, & impinguat lac, caſeus infans.

What Cheeſe is beſt.

Now what Chéeſe is well made or otherwiſe, may partly be perceiued by this old Latine verſe.

Non nix, non Argos, Methuſalem, Magdalenene.
Eſaus, non Lazarus, caſeus ille bonus.

That is to ſay, Chéeſe ſhould not be white as Snowe is,

is, not full of eyes as *Argos* was, nor old as *Methusalem*, was, nor full of whey or weeping as *Marie Magdalen* was, nor rough as *Esau* was, nor full of spots as *Lazarus*. Master Tusser in his Booke of husbandrie addeth other properties also of Cheese well made, which who so listeth may read. Of this sort for the most part is that which is made about Banbury in Oxfordshire: for of all cheese (in my iudgement) it is the best, though some preferre Cheshire Cheese made about Nantwich: and other also commend more the Cheese of other Countries. But Banbury Cheese shall goe for my money: for therein, (if it be of the best sort) you shall neither taste the renet nor salt, which be two speciall properties of good Cheese. Now who so is desirous to eate Cheese, must eate it after other meat, and in little quantitie. A peny weight according to the old saying is enough, for being thus used, it bringeth two commodities. First it strengtheneth a weake stomacke. Secondly it maketh other meates to descend into the chiefe place of digestion, that is the bottome of the stomacke, which is proued in *Schola Salerni* in these words:

Cheese should be eaten after meate.

Cap.37.

Languenti stomacho, casens addit opem,
Si post sumatur, terminat ille dapes.

But old and hard Cheese is altogether disallowed, and reckoned in *Schola Salerni* among those tenne manner of meates which engender melancholy, and be vnwholsome for sicke folkes, as appeareth before in the Chapter of Biefe: yet an old hard Cheese is good for some thing, for Galen sheweth, that an old Cheese cut in peices, and sodden with the broth of a gammon of bacon, & after stamped with a little of the broth, & made in maner of a plaister, and laid to the ioynt where the gowt is, will breake the skinne, and dissolue those hard knots which the gowt causeth: which experiment he first proued himselfe, and was afterward used of others. Whereby it apeareth that old Cheese, though it doe no good within the bodie, yet

Cap.7.

Lib.18.Simp.

A good plaister for the gowt made of an old Cheese.

I thinke an old and hard Cheese is better in their cofers than in their bellies: yet I know that labouring men eating it daily feele no inconuenience thereby. But that is not to be maruelled at, for (as I say often) Great labour ouercommeth all things, and that sorte of men haue commonly good stomackes: and so saith *Schola Salerni*. Cap. 37.

Caseus & panis bonus est cibus bene sanis:
Si non sunt sani, tunc hunc non iungito pani.

And surely the state of body that many labouring men haue, is very sound and perfect, and is named of Galen *absoluta ἐυεξία*. And contrariwise the state of Students, I meane of those which be Students indeed, and not loytering Lurdeines, I say the state of their bodies is rather *κακεξία*. For they be commonly *Valetudinary*, that is sickly, and therefore they haue more néede to forbeare such meates as be of hard digestion, and of euil nourishment, as hard Cheese and such like. As for rosted Cheese is more méete to baite a trap, to catch a mouse or rat, than to bée receiued into the body, for it corrupteth in the stomacke both it selfe and other meates, and sendeth vp ill vapours and fumes, which corrupt the breath. Some folkes by nature do abhorre Cheese; which commeth of a naturall proprietie of the stomacke, by reason of the temperature therof, for that reason Galen yéeldeth: There is a certaine proprietie of temperament in euery body which agreeth to one thing and disagreeth with another. And againe hee saith, There is a certaine naturall desire in euery part. Hitherto of white meates. Apho. 3. com. 1.

Rosted Cheese.

Why some by nature abhorre cheese. *Lib. 1. de temp. Lib. 1. de consu.*

Of Sauces. Chap. 198.

NExt after meats I haue thought good to speake somwhat of Sawces, because weake stomackes as bée commonly of Students, do néede oftentimes to be prouo-

ked

noked. Yet I will not say much thereof, because the making of Sawces doth belong to the Cooke and not to the Physition, and diuers meates require diuers sawses, and diuerse men haue diuerse appetites, so that it were an infinite matter to discourse fully therein. But I will briefly set downe some things very profitable in this behalfe: which if Students shall follow, they shall finde thereby great commoditie touching their health. Of all sawces those two are the best, which were commended by Socrates, as Tullie reporteth. That is, hunger is the sawce for meate, and thirst is the sawce for drink. And thereof Tullie giueth two notable examples in the same Booke, which I will recite in English. First of hunger, that it is the best sawce for meate, he proueth by Ptolomeus King of Egypt in this manner: When Ptolomeus trauailed through Ægypt, he parted for a while from his company, and went into a Cotage, and finding nothing there but browne bread, hee thought that hee neuer fed better in all his life. And that thirst is the best sawce for drinke, he proueth by the example of Darius the great King of Persia, as followeth. When Darius flying from his enemies, in his thirst, had drunke fowle water, defiled with dead carcasses: he said that he neuer dranke better drinke in all his life: for why, hee dranke alwaies before he was thirstie. To these may be added the worthie Apothegme of Dionysius King of Sicilie mentioned by Tullie in the same Booke: When Dionysius misliked the pottage that were serued before him at the beginning of his Supper, the Cooke which had made them, said, it was no maruaile if they misliked him for they wanted sawce. What sawce (quoth the King?) Marie Sir, saide the Cooke, they wanted labour, sweat, running, hunger, thirst: for with these things are the meates of the Lacedemonians sawced. So that hunger and thirst are the best Sawces for meate and drinke, and the meanes to get hunger and thirst, are exercise and

Two principall sawces. *Lib. 5. Tus.*

Two notable examples in two Kings of hunger and thirst.

These Lacedemonian sawces are good for such as feed at full.

How Socrates procured hunger.

abſtinence for a time. This did Socrates well perceiue the author of this golden ſentence, for as Tully writeth in the foreſaid Booke. When he walked apace vntill the euening, and one demanded of him why he did ſo, he anſwered, that hee procured hunger by walking, to the end he might ſup the better. But this kinde of ſawce is naturall, and euery man doth bring it with him to the table: but there be other ſawces which be artificiall, of which I will ſet downe thoſe that be moſt vſuall.

Of Salt. Chap. 199.

The ſawce moſt common of all other is Salt, which is ſo neceſſarie that we cannot well liue without it: and therefore it is the firſt thing that is ſet on the Table, and ſhould be the laſt taken away according to thoſe olde verſes mentioned by Arnoldus vpon *Schola Salerni*. Cap. 52.

Sal primò poni debet, primóque reponi,
Omnis menſa malè ponitur abſque ſale.

The neceſſitie of Salt in ſeaſoning of meates, and preſeruing of meates is ſuch, that almoſt it is vſed with euery kinde of meate. The vertues thereof be chiefely two, in the Chapter aforeſaid. The firſt is, that Salt reſiſteth venime, by reaſon that it is a dryer. The ſecond is, that Salt maketh a mans meate ſauorie, which néedeth no proſe. Theſe two properties are thus expreſſed in métet in the ſaid Chapter:

Two vertues of Salt.

Sal virus refugat rectè, inſipidumq; ſaporat,
Nam ſapit eſca malè quæ datur abſque ſale.

Two kindes of ſalt vſed in meates.

There be two kinds of Salt in vſe among vs in England, that is, Bay ſalt, & white ſalt, which is chiefly made in Cheſhire at the townes called the Witches, where there be certaine pits or welles of ſalt water, whereof by boyling they make the white ſalt. And the ſame water is as good to powder any kind of fleſh, as Wine: for (as I haue

haue heard them say that dwell about the Wiches) with-in foure and twentie houres it will powder beefe sufficiently. A great blessing of God to raise vp such springs for our vse so farre within the land. There be also other sorts of Salt vsed in Physicke, but not vsed in meates, wherefore I let them passe. And although Salt doth make the meate more sauorie, yet I aduise all students not to eate much Salt, nor salt meates: for much salt eaten (as it is saide of old) will make one to loke old soone, and Salt meates breede the discommodities aforesaid in the Chapter of salt fish. And this experiment I haue of my selfe, which peraduenture may do others good; that being troubled with an Itche diuers yeares at Oxford, by forbearing Salt altogether and Salt meates I was cured therof throughly within one yeare, and I was so precise in that point, that I would eate no Salt with an Egge, which at the first I thought vnsauorie, but afterward by vse it waxed pleasant enough.

Of Vineger. Chap. 200.

The second sort of sawce which is in common vse, is Vineger, whose nature is to cole and binde, as Dioscorides writeth. It is good for the stomacke, and prouoketh appetite, and is very wholsome to be vsed in the time of Pestilence. For (as Auicen saith) to vse Vineger with meate in time of Pestilence, is a good preseruatiue. In *Schola Sal.* there be fiue properties ascribed to Vineger. First, that it dryeth. Secondly, that it coleth. Thirdly, that it maketh leane. Fourthly, that it engendreth Melancholy. Fiftly, that it diminisheth seede of generation: al which properties are contained in these verses following:

Lib. 5. cap. 17.

Cap. 45.

Cap. 46.
Fiue properties of Vineger.

Frigidat & modicùm: Sed plus deficcat acetum,
Frigidat emacerat q̃, Melanch. dat, sperma minorat.
Siccos infestat nervos, & pinguia siccat.

The laſt verſe ſheweth, that Vineger hurteth the ſinewes, and maketh one leane, which is to be vnderſtood, if it be taken faſting, as I haue knowen ſome maidens to drinke Vineger next their heart to abate their colour & to make them faire, and ſometime to eate toſtes dipped in Vineger: but if it be often vſed, it will breed many inconueniences. One ſpoonefull of Vineger mingled with three ſpoonefuls of Roſe water, or for want of Roſe water with well water, is a good lotion to cleanſe the mouth and gummes from filth which corrupt the breath. There be two ſorts of Vineger in common vſe, that is to ſay, white and red. For the colour it maketh no matter, ſo that it be rightly made: for ſome vſe to mingle Ale and Wine together, and ſo to make Vineger, and ſome make it of Ale only, giuing it a colour afterward with Turnſale or ſuch like: but that is rather Aliger than Vineger; for right Vineger is made of Wine onely. And if any liſt to make a perfect kinde of Vineger, that is not onely toothſome but wholeſome alſo, let him take a gallon or two of good Vineger, in ſome little barrell or glaſſe, and put into it, for euery quart of Vineger, one handfull of Roſe leaues, gathered before they be fully budded forth, and withered halfe a day before vpon a faire boorde, put them into the Vineger, and ſtop vp the barrel or glaſſe very cloſe with corke and clay, and ſet it ſo that the Sunne may haue power vpon it, but yet defended from the raine, and let it ſtand ſo a moneth or ſix weekes, or longer, and at the end of Sommer ſtraine the Vineger from the Roſes and keepe it for your vſe. Or if you would haue it ſtronger of the Roſes, ſtraine forth the old Roſes, and put in freſh oftentimes; or if you ſuffer the Roſe leaues to remaine all the yeare in the Vineger it is not amiſſe, for they will not putrifie. After the ſame maner you may make Vineger of Gilleflowers, which I haue ſpoken of before where I entreated of that flower. Likewiſe of Violets and ſuch like: but the Vineger of Roſes and Gilloflowers is beſt, and

A practiſe to make one leane & low coloured.

A good water to cleanſe the mouth.

Roſe Vineger

Vineger of Gilleflowers.

and is indéede of great vertue, as well in meats as in medicines, especially against the Pestilence. And if a man cannot abide to drinke it, yet to drench an handkerchiefe, or such like cloth in it, and to smell to it, is a good preseruatiue, or to heate a flate stone or other stone in the fire, & to powre Vineger vpon it, and to receiue the smoke or fume thereof with open mouth. Veriuice which is made of Crabs pressed and strained, is like to Vineger in operation, sauing that it is not so strong. A posset or Sillibub made of Veriuice, is good to cole a cholericke stomacke, and I haue knowen some to vse them in hot feuers with good successe. With Vineger also is made Drimel, which is very good to open obstructions, of the inner parts of the body, whereby feuers may be preuented which commonly procéede of obstructions. It is to be made in this manner: Take a quart of faire water, a pinte of pure Hony, boyle them both together leasurely, alwaies scumming as frothy ariseth. And when they are boyled to the third part, that is to a pint, then put in of strong white Vineger (if you can get it) halfe a pinte, boyle them againe a little, and scumme it cleane with a feather, then take it off, and vse it at your pleasure. This is named Drimell *Simplex*. Some put in Rosemary at the first boiling, and so they make it more pleasant. But if you put in rootes of Persely and Fenell and their séedes, it is then Drimel *compositum*, and is more effectual in opening obstructions. Fernelius prescribeth as much Hony as water. Weckerus appointeth a pottell of Hony, a quart of water, and another of Vineger to be made as afore is said; so that you may follow whether authour you will.

Preseruatiues from the Pestilence.

Veriuice.

Oximel.

Lib. 7. de moth. Anti. lib. 2.

Of Mustard. Chap. 201.

The third sawce which is in common vse is Mustard, which as it procureth appetite, & is a good sawce with sundry meates both flesh and fish, so is it medicinable

to purge the braine, as I haue shewed in the treatise of Herbes, which effect may easily be perceiued, by that if the Mustard be good, if a man licke too deepe, it straight way pearceth to the braine, and prouoketh neesing, which extremitie may be soone holpen by holding bread at your nose, so that the smell thereof may ascende vp into the head, for that killeth immediately the strength of the Mustard. The best Mustard that I do know in all England, is made at Newkesbury in Glocestershire, & at Wakefield in Yorkeshire. Of the three foresaid Sawces, Salt and Mustard are hot: but Mustard much hotter than Salt, and Wineger is cold; which difference must be applied to seasons of the yeare: for in hot seasons we should vse cold sawces, and in cold seasons contrariwise.

How neesing proceeding of Mustard may be holpen.

Of a common Sawce. Chap. 202.

Cap. 22.

In *Schola Salerni* is set forth a common Sawce, to bee made with fiue things, that is to say, with Sage, Salt, Wine, Pepper, Garlicke, Percely, as appeareth by these verses:

Saluia, Sal, Vinum, Piper, Allia, Petroselinum:
Ex his fac salsa, ne sit commixtio falsa.

But I doe not thinke that all these together should be made in once Sawce, for that were but a mingle mangle indeede, and a sweete sawce for a sicke Swine: but I doe take it that all these are good to bee vsed in common sawces, especially for the Winter season, because they bee hot. Yet I doe know one Sawce which is common, and is very good for diuers sorts of meates, and that is Onions sliced very thinne, faire Water and grosse Pepper, for this sawce will serue very well for Capon Penne, Fesant, Partrich, or Woodcocke. The Onions will doe the lesse harme if they be boiled in Water, vntill

vntill they bée in a manner dry, then may you put some of the dripping to them, and Pepper grosse beaten; for so it will serue also for a Turkie. But I will enter no further into the Arte of Cookerie, lest some cunning Cooke take mée tardie, and saie vnto me as the Taylor saide to the Shomaker: meddle no further but with the shooe. Wherefore of the goodnesse or substance of meates thus much. It followeth now that I speake of the quantitie of meates.

Of the quantitie of meates.
Chap. 203.

The second thing, that is to be considered of meats (as appeareth by my diuision) is the quantitie, which ought of all men greatly to be regarded, for therein lieth no small occasion of health or sicknes, of life or death. For as want of meate consumeth the very substance of our flesh, so doth excesse and surfet extinguish & suffocate naturall heat wherein life consisteth. So that the word *Mediocre*, which Hippocrates applieth to all those fiue things spoken of in this Booke, must especially bée applied to meates, that is to say, that the quantitie of meate be such, as may be wel digested in the stomacke. That it be according to the nature of him that eateth, & not alwaies according to appetite. For the temperate stomacke only (which is rare to be found) desireth so much as it may conueniently digest. Contrariwise the hot stomacke doth not desire so much as it may digest. The cold stomacke may not digest so much as it desireth. Wherefore the surest way in fæding is to leaue with an appetite, according to the old saying, & to kepe a corner for a friend. Which also is approued by Hippocrates, where he saith: The preseruation of helth is, to rise from the table with an appetite, & to labor lustily. The same also is taught in Ecclesiasticus after this maner: How litle is sufficient for a man well taught,

Cap. 1.

Three differences of stomackes.

Epid. Sect. 4. Apho. 20.

Two chiefe points of preseruing helth. *Cap. 31.*

and therby he belcheth not in his chamber, nor feeleth any paine. A wholesome sleepe commeth of a temperate belly, he riseth vp in the morning, & is well at ease in himselfe; but paine in watching and cholericke diseases, and paines of the bellie are with an vnsatiable man. This rule although it be very hard, (for hardly may a man withhold his hands vntill his belly be full) yet I aduise all men as much as they may to follow it, and to beare well in minde these two Latin verses following:

Two verses to be followed of all that would liue in health.

Pone gulæ metas, vt sit tibi longior ætas,
Esse cupis sanus? sit tibi parca manus.

That is to say, vse a measure in eating, that thou maist liue long: and if thou wilt be in health, then hold thine hands.

But the greatest occasion why men passe the measure in eating, is varietie of meats at one meale. Which fault is most common among vs in England farre aboue all other nations. For such is our custome by reason of plentie (as I thinke) that they which be of abilitie, are serued with sundrie sortes of meate at one meale. Yea the more we would welcome our friends, the more dishes we prepare. And when we are well satisfied with one dish or two, then come other more delicate, & procureth vs by that meanes, to eate more than nature doth require. Thus varietie bringeth vs to excesse, and sometimes to surfet also. But Physick teacheth vs to fed moderately vpon one kinde of meate onely at one meale, or at least wise not vpon many of contrarie natures. Which the Poet Horace notably declareth in this manner.

Varietie of meates breedeth excesse and surfet.

Ser. lib. 2. Sa. 2.

Drantes verses.

Now listen well, how great the fruites of sparing diet be,
First good for health, for this thou must perswade thy selfe with me:
That many things annoyeth man, and meats do much offend.
Though they be pleasant yea & good, yet when thou dost thē blend,
As fish with foule, rost meates with boyled, to choler goes the fatte,
The moyst to fleame, for stomacke fleame a guest is most vnmeete.

And

And thus much I can teſtifie of mine owne experience, that a man who was before verie groſſe and fat, by féeding vpon one diſh onely at one meale, and drinking thereto but ſmall drinke, within a yeare or two became ſlender. Alſo another I knew, that by eating one meale onely in one day, though diuerſe ſortes of meats, was made thereby much ſmaller. But hereof we haue no better a proofe than is in the Vniuerſities of Oxford and Cambridge, where the Students haue commonly but one kinde of meate at a meale, and doe liue and like very well therewith, and be for the more part as cleane men of perſonage, as lightly may be ſéene. Yet I condemne not varietie of meats, eſpecially with vs in England that be daily accuſtomed thereto, ſo that there be no great contrarietie betwéene them, as there is betwéene fiſh and fleſh, betwéene Partilmas bieſe and Chickens, and ſo that we exceed not the mean in eating: for exceſſe bringeth ſurfet, ſurfet bringeth ſudden death oftentimes, as Galen ſheweth. The reaſon is alleaged in the ſame place. When the bowels are filled with meate and drinke aboue meaſure, it is danger, leaſt that they breake, or naturall heat be quenched and ſuffocate. This diſeaſe, (I meane ſurfet) is very common: for common is that ſaying and moſt true: That more die by ſurfet than by the ſword. And as Georgius Pictorius ſaith, all ſurfet is ill, but of bread worſt of all. And if nature be ſo ſtrong in many, that they be not ſicke vpon a full gorge, yet they are drowſie and heauy, and more deſirous to loyter then to labour, according to that old méeter, when the belly is full, the bones would be at reſt. Yea the minde & wit is ſo oppreſſed and ouerwhelmed with exceſſe, that it lyeth as it were drowned for a time, and vnable to vſe his force. Which thing the Poet Horace worthily ſetteth forth in the aforeſaide Satyre as followeth:

An experiment to make one ſlender.

Lib. 1. Apho. 3.

Dialo. 3.

A full belly is vnfit for ſtudie.

Thou ſeeſt how pale all men doe riſe from ſuppers late at night.
Againe, the corps charged with exceſſe, doth ouercharge the mind,

Abandoning to earthly things the ſoule of heauenly kinde.
The temperate may ſoone diſpoſe his members to their reſt,
And riſe againe deliuerly, to labour quicke and preſt.

Wherefore I counſaile all ſtudents to follow the aduiſe of the Poet Oſellus, **mentioned by** Horace **in the ſaid Satyre in theſe words:**

Learne abſtinence, O learne of me, not when your paunch is full,
Or when with groſſe vpflinging fumes, your ſight is mazd and dull,
Or when your luſt leanes to the worſt, and will not brooke the beſt,
Come ſoberly, not ouercharg'd, with intrailes all at reſt.
Some thing to ſay, the waſtfull womb doth plague & kill the braine,
As that Iudge doth his countrie hurt, who gapeth after gaine.

Lib. 5. Tuſ. Two notable ſayings of Tullie touching the quantitie of meates.

And Tullie **himſelfe is of the ſame minde, where he ſaieth:** We cannot well vſe the minde, when we bee full of meate and drinke. **And in** Cato Maior **he ſaieth:** So much meate and drinke muſt be taken, that the ſtrength may bee refreſhed and not oppreſſed. **But that the quantitie of meats may bee fully declared, it is neceſſarie that I propoſe three ſorts of diet preſcribed by Phyſitions as well in health as in ſickneſſe. Which be, a full diet, a meane diet, a ſlender diet. Or if you will applie it to meates, much enough, enough in a meane, and little enough. The full diet doth not onely ſuſtaine the ſtrength of the bodie, but alſo encreaſeth it. The meane diet doth onely preſerue the ſtrength and maintaine it. The ſlender diet doth abate and diminiſh it. The full diet (for example ſake) may be ſuch, as is vſed at Oxford vpon gaudie days. The meane diet, ſuch as is vſed commonly. The ſlender diet, ſuch as is vſed vpon faſting nights, as a litle bread and drinke, and a few raiſons or figges. Now as the meane is beſt in all thinges, ſo in diet, as** Hippocrates *lib. 2. Apho. 4.* teacheth: Not fulneſſe, nor hunger, nor any thing elſe exceeding natures meaſure is good: for all exceſſe is againſt nature. **Yet if a man ſhall decline from the meane toward**

Three ſorts of diet.

toward either of the extreames (for it is very hard alwaies to hold the meane) it is better in health to decline to a full diet than to a slender, so it be not a plaine surfet. For so teacheth Hippo. Euerie offence in diet in woont to bee more grieuous in a slender diet, than a full diet, and for the same cause, a very spare, precise and exquisite diet is not so sure for them which be in health, because the breaking thereof is more grieuous. So that in health we should kéepe no precise diet, but alwaies séeke to augment the strength of the body, by a full diet, or at the least wise to maintaine it by a meane diet, and in no wise to diminish it by a slender diet. And this is the cause (in my iudgement) why some men obseruing no diet at all, be more healthfull and stronger, than those who tie themselues continually to certaine rules in diet, because in them, nature being stronger, is able to withstand any sickenesse, by expelling the cause thereof. Yet in sickenesse, sometimes a slender diet is necessarie, especially in sharpe diseases, as Hipp. teacheth. And in long sickenesse the meane diet is to be vsed, as well as in health. For otherwise, the strength of the patient were not able to endure till the end of the sickenesse. But in a sickenesse that will end within three or foure daies, we should vse a diet which Galen calleth in his commentary vpon the foresaid Aphorisme, *Summa tenuis victus*, that is, to eate nothing at all, or else, but a little melicrate: & surely this kind of diet is good in some diseases, and I haue knowen many that haue driuen away sickenesse by fasting, that is to say, by eating nothing for a time, which is named in Latine *Inedia*. And for this cause (as I thinke) that ancient Physition Thessalus, mentioned of Galen, first deuised this *Diatriton*, that is to say, three daies abstinence, for his patients, whō notwithstanding Galen refuteth in the same place, because he vseth it in long diseases, & by that meanes brought his patients to vtter weakenesse. Wherefore hée concludeth, that the Physition in dieting should regard chiefly

1. *Apho.* 5.

Diet in sickenesse.

1. *Apho.* 4.

Fasting driueth away sickenesse.

Lib. 4. *de meth. med. cap.* 4.

chiefly two things: that is to say, the force of the sickenesse, and the strength of the partie that is sicke, & thereafter to prescribe lesse or more to be receiued. More shall be said touching this point, where I shall entreate of custome, time and order. Now if a man being in health, take more than nature may well beare, let him follow the counsaile of Iesus Syrach. If thou feele that thou hast eaten too much, arise, goe thy way, cast it out of thy stomacke, and take thy rest, and it shall ease thee, so that thou shalt bring no sicknesse vnto thy body,

Cap. 31. How surfet may be eased.

Of Qualitie. Chap. 204.

The qualitie of meates.

The third thing that is to bee considered in meates, is the qualitie, that is to say, the temperature or state thereof: as whether it be hot or cold, moist or dry, grosse or fine, thicke or thinne: which is greatly to be regarded both in health & sicknesse; for in health such meates should be vsed as be like in temperature to the body. As to them whose naturall complexion is moist, as is of children, ought to bee giuen meates that bee moist in vertue or power. And to them whose naturall complexion is drie, ought to be giuen meates drie in vertue or power. Contrariwise, to bodies vntemperate and in sicknesse, such meates and drinkes are to be giuen, which be in power contrary to the distemperance. As to them which be very cholericke or sicke of a Feauer, should be giuen moist meates and cooling. For true is that saying of Galen. Euery thing is encreased and nourished with his like, and is destroyed and corrupted by the contrarie: therefore the preseruation of health is wrought by thinges like, and diseases are cured by the contrarie. Whereof springeth that common rule, That contraries are cured by their contraries. But here we must take heed that the meates do not much excede the distemperature of the bodie: as those doe which be named medicinable meates,

De in æqua. into. cap 6.

as

as hot Wines, Pepper, Garlicke, Onions, and such like. For these being hot & dry far aboue the meane, if they be giuen to a cholerick person, they be very noisome, because they exceede the iust temperature of mans body in that complexion. But to them which be flegmatick, they be oftentimes wholsom. Contrariwise cold water, cold herbs, and colde fruits moderately vsed, be wholesome to cholericke bodies, by putting away the heate exceeding the naturall temperature. But to them which bee flegmaticke, they be vnwholsome, and do bring into them distemperature of cold & moist: but what meats be hot or cold, moist or dry, grosse or fine, thicke or thin, may be learned by perusing the treatise before, concerning meats of all sortes.

Of Custome. Chap. 205.

The fourth thing that is to be considered in meats is custome. Which is of such force in mans bodie both in sickneſſe and in health, that it counteruaileth nature it selfe, and is therefore called of Galen in sundrie places, an other nature. Whereof hee giueth a notable example, where hee sheweth that an old woman of Athens vsed a long time to eate Hemlocke (which is a ranke poison) first a little quantitie, and afterward more, till at length shee could eate so much without hurt as would presently poyson another. The like storie is tolde by Albertus Magnus, where he declareth that a child by long vse and custome would eate Spiders out of the wall without any harme, notwithstanding that Spiders (as all men doe know) are a present poyson: So that custome in processe of time may alter nature, and make that harmlesse which is otherwise hurtfull. And in meat and drinke euery man feeleth in himselfe, that whereunto he hath beene of long time accustomed, though it be not so good as other, yet doth it lesse harme than that whereunto he is not vsed. And this is approued by Hippocrates: Those thinges which

Lib. de Con.

Lib. 3. Simp.

Two maruellous examples of poison eaten without hurt.

Lib. de Secret.

Custome in meate and drinke.

Aph 50.

chiefly two things: that is to say, the force of the sickenesse, and the strength of the partie that is sicke, & thereafter to prescribe lesse or more to be receiued. More shall be said touching this point, where I shall entreate of custome, time and order. Now if a man being in health, take more than nature may well beare, let him follow the counsaile of Iesus Syrach. If thou feele that thou hast eaten too much, arise, goe thy way, cast it out of thy stomacke, and take thy rest, and it shall ease thee, so that thou shalt bring no sicknesse vnto thy body,

Cap. 31. How surfet may be eased.

Of Qualitie. Chap. 204.

The qualitie of meates.

The third thing that is to bee considered in meates, is the qualitie, that is to say, the temperature or state thereof: as whether it be hot or cold, moist or dry, grosse or fine, thicke or thinne: which is greatly to be regarded both in health & sickenesse; for in health such meates should be vsed as be like in temperature to the body. As to them whose naturall complexion is moist, as is of children, ought to bee giuen meates that bee moist in vertue or power. And to them whose naturall complexion is drie, ought to be giuen meates drie in vertue or power. Contrariwise, to bodies vntemperate and in sickenesse, such meates and drinkes are to be giuen, which be in power contrary to the distemperance. As to them which be very cholericke or sicke of a Feauer, should be giuen moist meates and cooling. For true is that saying of Galen. Euery thing is encreased and nourished with his like, and is destroyed and corrupted by the contrarie: therefore the preseruation of health is wrought by thinges like, and diseases are cured by the contrarie. Whereof springeth that common rule, That contraries are cured by their contraries. But here we must take heed that the meates do not much excede the distemperature of the bodie: as those doe which be named medicinable meates,

De in æqua. into. cap 6.

as

as hot Wines, Pepper, Garlicke, Onions, and such like. For these being hot & dry far aboue the meane, if they be giuen to a cholerick person, they be very noisome, because they excede the iust temperature of mans body in that complexion. But to them which be flegmatick, they be oftentimes wholsom. Contrariwise cold water, cold herbs, and colde fruits moderately vsed, be wholesome to cholericke bodies, by putting away the heate exceeding the naturall temperature. But to them which bee flegmaticke, they be vnwholsome, and do bring into them distemperature of cold & moist: but what meats be hot or cold, moist or dry, grosse or fine, thicke or thin, may be learned by perusing the treatise before, concerning meats of all sortes.

Of Custome. Chap. 205.

The fourth thing that is to be considered in meats is custome. Which is of such force in mans bodie both in sicknesse and in health, that it counteruaileth nature it selfe, and is therefore called of Galen in sundrie places, an other nature. Whereof hee giueth a notable example, where hee sheweth that an old woman of Athens vsed a long time to eate Hemlocke (which is a ranke poison) first a little quantitie, and afterward more, till at length shee could eate so much without hurt as would presently poyson another. The like storie is tolde by Albertus Magnus, where he declareth that a child by long vse and custome would eate Spiders out of the wall without any harme, notwithstanding that Spiders (as all men doe know) are a present poyson: So that custome in processe of time may alter nature, and make that harmlesse which is otherwise hurtfull. And in meat and drinke euery man feeleth in himselfe, that whereunto he hath beene of long time accustomed, though it be not so good as other, yet doth it lesse harme than that whereunto he is not vsed. And this is approued by Hippocrates: Those thinges which

Lib. de Con.

Lib. 3. Simp.

Two maruellous examples of poison eaten without hurt.

Lib. de Secret.

Custome in meate and drinke.

Aph 50.

which haue beene long vſed, although they be worſe, yet they grieue vs leſſe, than things vnwonted. Therefore it is good ſometime to change cuſtome. **Cuſtome alſo bringeth liking, and liking cauſeth good concoction. For what the ſtomacke liketh, it grædily deſireth: and hauing receiued it, cloſely incloſeth it about vntill it be duely concocted. Which thing is the cauſe that meate and drinke wherein we haue great delight, though it be much worſe than other, yet it doth vs more good: which** Hippo. also teacheth. Somewhat worſe meate and drinke, ſo it be to our liking, is to be preferred before meat & drinke, which is better, but not ſo delightfull. **Which is not ſo to be taken as many Phyſitions doe thinke, as if it were lawful for them to ſuffer their patients to haue whatſoeuer they deſire, although it bee contrary to their diſeaſe: but it is meant conditionally, as** Hippo. **teacheth, to wit:** If it hurt little, and that hurt which is, may eaſily bee remedied. **And of what force cuſtome is in labour,** Hipp. **teacheth.** They that be accuſtomed to daily labor, though they be weake or old, do more eaſily abide their woonted exerciſes, than they that be vnwonted, although they bee young and ſtrong. **And this is the cauſe that Craftſmen and husbandmen, although they bee old and weake, can doe that which ſtronger and younger men being not ſo inured, may not doe. As a feeble old Miller to lift a great weightie ſacke: an old Smith to weald and labour with a greater hammer, than a younger man not thereto accuſtomed. Wherefore whoſoeuer will be ſtrong and able to endure labour, muſt accuſtome himſelfe to labour. Cuſtome likewiſe is of great force in ſleeping and waking, and other things called not naturall, which I ſhall entreate of hereafter. God therefore is that counſaile in** *Schola Salerni.*

2. *Apho.* 38.

Epid. 6. *Sec.* 4. *Apo.* 7. 2. *Apho.* 40. Cuſtome in labour.

Cap. 55.

Omnibus aſſuetam iubeo ſeruare dietam,
Approbo ſic eſſe, inſit mutare neceſſe.

Where it is to be noted, that ſometime cuſtome is to be

changed

chaunged if necessity so require. Neither is it good for any man that is in perfect health, to obserue any custome in diet precisely, as Arnoldus teacheth vpon the same verses in these words: Euery man should so order himselfe, that he might be able to suffer heate and cold, and all motions, and meates necessarie, so as he might change the houres of sleeping and waking, & his dwelling and lodging without harme: which thing may be done, if we be not to precise in keeping custome, but otherwhile vse thinges vnwonted. Which sentence of Arnoldus agreeth very wel to that of Cornelius Celsus: Hee that is sound and in good health, and at libertie, should bind himselfe to no rules of diet. To neede neither Physition or Chyrurgion, he must vse a diuerse order of life, and be sometimes in the Countrey, sometime in the towne, sometimes hunt, and sometime hawke. But some man may demaund of me how this may agree with that saying of *Schola Salerni*.

A dyet for healthy men.

Lib.1. Men in perfect health should keepe no precise order in diet.

Cap.1.

Si tibi deficiant medici, medici tibi fiant,
Hæc tria, mens hilaris, requies, moderata dieta.

Whereunto I answer, that a moderate diet is alwaies good, but not a precise diet: for a moderate diet is, as Terence speaketh in Andria: To take nothing too much: which alwaies is to be obserued. But if a man accustome himselfe to such meats and drinks as at length will breede some inconuenience in his body, or to sleepe, or to watch, or any other thing concerning the order of his life, such custome must needes be amended and changed, yet with good discretion, and not vpon the sudden: Because sudden chaunges bring harme and weakenesse, as Hippocra. teacheth. He therefore that will alter any custome in dyet rightly, must doe it with three conditions, which are expressed by Hip. Change is profitable, if it be rightly vsed, that is, if it be done in the time of health, and at leisure, and not vpon the sudden. And thus much of custome.

How a custome in diet may be changed without harme.

6. Epid. sect. 3.

Lib. 2 Vict. acut. cap. 18.

Of

Of Time. Chap. 206.

The fifth thing that is to be considered in meats, is the time, which standeth chiefly in three points, that is to say: Time of the yeare: Time of the day: Age of the partie. Concerning times of the yeare, no better counsell can be giuen, than that of *Schola Salerni*. Cap. 29.

Temporibus veris, modicum prandere iuberis,
Sed calor æstatis, dapibus nocet immoderatis.
Autumni fructus, caueas ne sint tibi luctus.
De mensa sume quantum vis tempore brume.

For the better vnderstanding whereof, it is necessary, that we know the foure seasons of the yeare, and their temperature. That is to say, the Spring time, Summer, Autumne or fall of the leafe, and Winter. The Spring time beginneth in March, when the Sunne entreth into *Aries*, and is in temperature, not hot and moist after the olde opinion, but in a meane without all excesse, as Galen prooueth: and the equall mixture of the foure qualities in it, to wit, of heate and colde, moist and drith, is the cause both of the meane temperature, and also of the wholsomenesse thereof: for of all seasons of the yeare, the Spring time is most wholesome, as Hipp. teacheth. Yet it cannot be denied, but that the beginning thereof doth participate with Winter, and the end with Summer. Wherefore in the beginning of the Spring, the diet should be according to Winter. And in that sense Hipp. ioyneth Winter and the Spring together in like diet. The stomacke is hottest, and sleepe longest in the winter, and at the Spring of the yeare: wherefore then more meat should be giuen, for naturall heate is stronger, and therefore requireth more plentifull nourishment. But *Schola Salerni* in the first verse aforesaid, meaneth the latter part of the Spring, wherein

The foure seasons of the yeare.

Lib. 1. de temp. cap. 4.

3. Apho. 9. Ver saluberrimum & minime exitiosum.

1. Aph. 15.

The diet of the Spring time.

wherein we ſhould eate but a little meate, much like as in Summer, yet not ſo much as in winter, nor ſo little as in Summer. But as the time is temperate: ſo then to vſe a temperate diet. And that which we do eate at that time eſpecially, ſhould be of good nouriſhment, becauſe then bloud chiefly encreaſeth, and ſuch meates ſuch bloud: and ſuch bloud, ſuch ſtate of body. Now what meats be of beſt nouriſhment, I haue declared before, and here againe I ſay, that generally fleſh is of greater and better nouriſhment than fiſh, becauſe the nouriſhment which fiſh giueth is cold and moiſt: As Fuchſius teacheth. The diet of the ſpring time. *Lib. 2. inſti. Sect. 2. cap. 9.*

Of Summer. Chap. 207.

Summer beginneth in June, when the Sunne entreth into Cancer. This ſeaſon is naturally hot and drie, becauſe therein heate exceedeth colde, and drineſſe moyſture. In this time of the yeare by reaſon of the heate of the aire without, the pores of the body are more open, whereby the ſpirits and naturall heate are the more reſolued and walked, and by that meanes the vertue digeſtiue is infeebled, ſo that the ſtomacke and inner partes are not then ſo well able to digeſt as at other times. Wherefore to eate much meate in Summer is hurtfull, according to the ſecond verſe, *Sed caſtor eſtatis, &c.* But we muſt eate a litle at once and often, as Galen teacheth: becauſe we neede more often nouriſhing, being then the more conſumed through openneſſe of the pores, and becauſe our ſtrength is more reſolued. And that which we eat, ſhould be rather boiled than roſted. Potage or broths made with colde Herbes, as Lettuſe, Endiue, Succory, Violets, are then good to be vſed. Drinke in more abundance, Wine alaied with water, to hotte complexions much, to cold natures leſſe. The beſt diet in Summer. *1. Apho. 7. Aeſtate ſape & parum dandum.* In Summer drinke much & eate litle.

Of Autumne. Chap. 208.

Autumne, or the fall of the leafe beginneth in September when the Sunne entreth into *Libra*. This season of the yeare is variable, and the aire changeable in heat or cold. Wherefore it is not cold and dry after the old opinion, but of vnequall temperature as Galen prooueth, And the distemperature therof is the very cause, that maketh Autume so full of sickneſſe: as he auoucheth in the same place. The diet most conuenient for this season is to eate somewhat more in quantitie then in Summer, & more often rosted meates, and to drinke some deale leſſe and a little stronger. And especially we must beware of Summer fruits, which are most plentifull at this time of the yeare, for as much as they make ill iuice and winde in the body. But how they may be eaten with leaſt hurt, I haue shewed before in the treatiſe of fruits.

Lib. 1. de temp. cap. 4.

Diet in Autumne.

Of Winter. Chap. 209.

Winter beginneth in December, when as the Sun entreth into *Capricorne*. This season by nature is cold and moyſt, for therein cold doth surmount heate, and moiſture drought, by reason whereof, the heat of our bodies within is greater, and the vertue digeſtiue stronger: for the coldneſſe of the aire without, enuironing our bodies about, muſt needes keepe in, and vnite and fortifie the inward heate (*ex antiperiſtaſi*) as the Philosopher speaketh, that is to say by poſition of the contrary. Wherefore digeſtion being stronger, one may eate as much as he will, that is to say, more than in any other season, and not onely more, but also meates of a more groſſe substance: as Biefe, Porke, & such like, becauſe our strength is great. And this also is approued by Hippoc. In Winter, and at the Spring the stomacke is hot, &c. alledged be-

fore

foꝛe in the ſpꝛing. And meates roſted are moꝛe conue-
nient foꝛ this time than ſodden, & fiſh and fleſh powdꝛed,
is now better than in Summer. As foꝛ herbes and fruits (eſpecially raw) at all times are to be refuſed. Dꝛinke in Winter ſhould be ſtronger, yet taken in little quantitie, becauſe of the moyſtneſſe of the time. Hippocrates bꝛiefely ſetteth downe the diet of all ſeaſons of the yéere. In Summer and Autumne much meate is not good. In Winter it is good, yet ſomewhat leſſe at the Spring. Thus much concerning times of the yéere. 1. Apho. 18.

Of the times of the day. Chap. 210.

COncerning times of the day, vſuall to eate & dꝛinke, which wée call meales, they are diuers in diuers countries. But here in England commonly thꝛée, that is, Bꝛeakefaſt, Dinner, and Supper: which I ſpeake of in oꝛder as they be pꝛopoſed, if firſt I giue foꝛth that notable caueat, which is in *Schola Sal.* alwaies to be obſerued beſoꝛe we take any ſuſtenance: So that it is, as it were a pꝛeparatiue to meate. Cap. 8.

Tu nunquam comedas, ſtomachum ni noueris eſſe
Purgatum, vacuumq; cibo, quem ſumpſeris ante.
Ex deſiderio id, poteris cognoſcere certò.
Hæc ſunt ſigna tibi, ſubtilis in ore diæta.

In which verſes, two things are chiefly to bée noted. Firſt if the ſtomacke be oppꝛeſſed with ill humours, that we eate nothing vntill they be auoyded. And whether oꝛ no there be coꝛrupt humours in the ſtomacke, it is to bée knowen by belching, as Galen teacheth: and ſuch ill humours as be in the ſtomacke, may beſt be auoided by vomite and ſieges as Galen ſheweth. And foꝛ the due pꝛactiſe, that is by vomite, what eaſe it woꝛketh to a choleꝛicke ſtomacke, I my ſelfe haue pꝛoued theſe many yéeres, following therein the counſaile of Galen, where he alloweth the aduiſe of auncient Phyſitions touching vomit

Lib. cap. 4. de loc. aff.

Lib. 3. de Sa-tu. cap. 9.

Lib. 5. cap. 4. de v. ſu par.

vomit to be vſed once or twiſe euery moneth, not faſting but after meate, yea and ſuch things eaten before, as be ſharpe and cleanſing. But I vſe it commonly at the ſpring or fall of the leafe, and no oftener except great occaſion offered, becauſe often vomiting weakeneth the ſtomacke, and filleth the head with vapours. And how vomit may moſt eaſily be procured, I haue ſhewed before, where I ſpake of Oliues. The ſecond thing to be noted in the verſes aforeſaid, is, that we eate not againe, vntil the meate eaten before be firſt concocted, and auoided out of the ſtomacke: for otherwiſe the one will let the concoction of the other, and breede great crudities in the bodie, which is the originall of the moſt part of diſeaſes. Now to know when the ſtomack is voide of ỹ meat before eaten, the chiefeſeſt token is hunger, which if it bee a true hunger, riſeth by contraction of the veines, proceeding from the mouth of the ſtomacke, for want of meat, for ſo Leonardus Fuchſius teacheth in theſe words: True hunger riſeth of the feeling of want, when the veines do draw from the ſtomacke, as if they did milke it or ſucke it. Alſo another ſigne of emptineſſe of the ſtomacke is ſhewed in the laſt verſe, to be ſlender diet before going. For when appetite followeth vpon ſmall ſuſtenance taken before, it is a plaine token that digeſtion is ended. Theſe things being obſerued, and exerciſe vſed according to the order ſet downe vpon the word (labour): I ſay with Maſter Elior, that worthy and worſhipfull Knight, that in England men and women, vntill they come to the age of fortie yeares, may well eat three meales in one day, as breakefaſt, dinner, & ſupper; ſo that betweene breakefaſt & dinner be the ſpace of foure houres at the leaſt: for foure houres is the due time aſſigned to ỹ ſtomacke for the firſt concoction: and betweene dinner and ſupper ſix houres, and the breakfaſt leſſe than the dinner: and the dinner moderate, that is to ſay leſſe than ſatiety or fulneſſe of belly, and the drinke thereunto meaſurable, according to the drineſſe or moyſtneſſe of the meate. But

Hunger is the beſt token of an emptie ſtomacke. What hunger is, and how it commeth. *Inſti. lib. 1. Sect 7. cap. 5.*

Engliſh folks may eate three meales a day.

touch-

touching breakfaſtes, whether or no they are to be vſed, it may be ſome queſtion, becauſe they are not mentioned in Galen and other ancient authors of Phyſicke, neither are they appointed by order of the Vniuerſities, but onely two meales of the day ſpoken of, which be dinner and ſupper. But to this queſtion the anſwere of Hippocrates may ſuffice: It is to bee conſidered, whether wee muſt eate once or twiſe, or more often in a day. And heerein wee muſt reſpect the time, the countrey, the age and cuſtome. And doubtleſſe the temperature of this our Countrey of England is ſuch (as I haue ſhewed in my Preface) that our ſtomackes for the more part are hotter by reaſon of the coldneſſe of the Clime, and therefore may digeſt better, and naturally require more meate, and ſoner, than other nations that inhabite hotter countries: wherefore I thinke it good for Engliſhmen not to be long faſting, if their ſtomackes be cleane and empty, leaſt that happen to them which Galen ſpeaketh of, that the ſtomack for want of meat draw vnto it corrupt humors, whereby happeneth headech, & many perillous diſeaſes; for true it is that ſaying of the Phyſitions, To ſuffer hunger long, filleth the ſtomacke with ill humors. But if the ſtomacke bee vncleane, it is better to refraine than to eate; for true is that ſaying of Hippocrates: how much the more you feed vncleane bodies, ſo much the more you hurt them, But whē the ſtomacke is cleanſed after that manner before mentioned, then may you eate ſafely. And for breakefaſt (as I thinke) thoſe meates bē moſt conuenient, eſpecially for Students, which bē of light digeſtion, as Milke, Butter, Egs, and ſuch like. Howbeit herein appetite and cuſtome beare great ſway, as they do in euery part of diet. And if nothing elſe be to be had, I thinke it better to take a little bread & drinke, that the ſtomacke may haue ſomewhat to worke vpon, than to bē altogether faſting vntill none: Yet I know there is great difference among men in this reſpect, and ſome may better bide without meate than

Whether breakfaſts are to be vſed in England.

1. *Apho.* 17.

Lib 3. *cap.* 13. *de natu. fa.*

1. *Apho.* 10.

Breakefaſt meates for Students.

1. *Apho.* 13. Who may best abide fasting.

others may, which Hippocrates notably setteth forth: Old men not decrepite may best abide fasting: and next vnto them, such as be of middle age: but young men worst: and children least of all: especially those that be of a sharpe and liuely nature. Children then and young men vntill they come to the age of fiue and thirty may not bee long fasting without inconuenience. Men of middle age that is, from fiue and thirty to forty nine yeares may better beare it, for so constant age is to be taken in Hippocrates & Galen as Fuchsius sheweth. Old men beeing not decrepite, that is to say, from 50. to 70. yeares, may best of all abide fasting, but after seuenty yeares they are to be dieted as children. For old men be twice children, as the olde prouerbe is. But some doubt may bee made what the word (fasting) should signifie in Hippocrates, whether or not it be to be taken as the Diuines vse it, that is, for abstinence from flesh, taking but one meale a day, and in the morning and euening in stead of breakefast and supper, to vse bread and drinke: which kinde of fasting is some punishment to the body, and subdueth the flesh (as I thinke) if it bee rightly vsed, and the right vse is this, that no more bee taken then is conuenient and sufficient to keepe strength. They therefore that fill their bellies with bread and drinke, or with fish, or with white meates, or with other things beeing not flesh, yet perchance more delicate, do not fast, but breake their fast, according to that saying of S. Augustine: they that so refraine from flesh that they prouide other meates more delicate and costly, are much deceiued, for this is not to keep abstinence, but to imitate riotousnesse. He therefore that will fast indeed, let him fast after the manner that Gregory hath described: Abstinence is not to preuent the time of eating, as *Ionathan* did by the hony combe: not to seeke more dainty meates, as the Israelites did in the wildernesse: not to dresse meats more finely, as the sonnes of Ely did in *Silo*: not to seeke superfluity, as the Sodomites did.

Lib 1. instit. Sect. 3. cap. 5.

How fasting is to be vsed.

This

This kinde of faſt may well be called frugalitie, and is in a familie a great reuenew, and muſt be obſerued aſwell in drinke as in meate. For he that doth abſtaine from the one & not from the other, doth faſt no more than a ſwine, that leaueth not drinking vntill his belly be readie to breake. Wherefore this faſt is well defined by Fernelius in this manner: A ſparing not onely of meate, but alſo of drinke, which more and ſooner filleth the bowels and veines than meate, and troubleth them more. But in the foreſaid Aphoriſme (as I ſuppoſe) Hippo. meaneth that abſtinence, which the Latines call *Inediam*, or *Famem*, which is a forbearing to receiue any meate or drinke at all, which ſometimes is neceſſarie aſwel in ſickneſſe as in health, and is named of Hippo. the moſt ſlender diet, and is to be vſed in very ſhort ſickneſſe, & not only preuenteth, but helpeth many maladies. For if it be moderately vſed, and according to age, time of the yeare and cuſtome, it is next in force to bloud letting, and worketh like effect in proceſſe of time, as Fernelius declareth at large, for it abateth the bloud, it concocteth raw humours, it expelleth all manner of excrements, and is ſpecially good for them which haue very moiſt bodies, becauſe it drieth. And for that cauſe is reckoned in *Schola Sal.* for one of thoſe ſeuen things which cure the Rheume.

Lib. 2. meth. med. cap. 22.

The definition of a true faſt.

Inedia.

Lib. 2. meth. med. cap. 10.

Cap. 82.

Ieiuna, vigila, calida dape, tuque labora,
Inſpira calidum, modicùm bibe, comprime flatum.
Hæc bene tu ſerua, ſi vis depellere rheuma.

Seuen things good for a Rheume.

That is to ſay, Abſtinence, watching, Hot meates, much labour, Hot ayre, little drinke, ſtaying of the breath, helpeth the Rheume.

Beſides all this (*Inedia*) is a preſent remedy for repletion or ſafetie, when more meat is receiued, than the nature of the body may beare, for it is one kinde of euacuation, as Galen ſheweth vpon Hippo. yet it auoideth (*ex accidente*)

A remedie for a ſurfet.

2. Apho. 17. *accidente*) and not (*per se*,) For nature by this meanes being disburdened as it were, from all other actions, and set at full libertie, vseth all her power in digesting & expelling, whereby sometime it commeth to passe, that the Bellie is losed it selfe, and vomite breaketh forth, and the vrine is more abundant, and the superfluities of the braine fall downe, and such excrements as be farre off from the vsual wayes of euacuation, be dispatched by the pores of the body. All these benefites aforesaid, we may receaue by moderate abstinence; but if it be aboue measure, the moisture of the body, is therby withdrawne, and consequently the body drieth and wareth leane, and naturall heate by withdrawing of moysture is too much incended, and not finding humor to worke in, turneth his violence to the radicall or substantiall moysture of the body, and exhausting that humor, bringeth the body into a consumption. Notable therefore is the saying of Hippoc. 2. Apho. 4. Neither fulnesse, neither hunger, nor any thing else which exceedeth natures measure, is good. And so I end touching fasting and breakfast.

The commodities of Abstinence.

Of Dinner. Chap. 211.

When foure houres be past after breakfast, a man may safely take his dinner, and the most conuenient time for dinner, is about eleuen of the clocke before noone. Yet Diogenes the Philosopher, when he was asked the question what time was best for a man to dine, he answered, for a rich man when hee will, but for a poore man when he may. But the vsuall time for dinner in the Vniuersities, is eleuen, or else where about noone. At Oxford in my time they vsed commonly at dinner, boyled Biefe with pottage, bread and beere and no more. The quantity of biefe was in value an halfepeny for one man, and sometimes if hunger constrained, they would double their commons. This diet to eate but one kinde of meate at

Dinner time.

Diogenes answer touching dinner time.

Oxford diet for dinner.

at a meale, & that lesse than fulnesse of the belly, although it seme very slender, yet is very wholesome, and good Students like well therewith, and indede it is the diet that Physicke most alloweth. For (as Plinie writeth) One kinde of meate is best, varietie of meates are hurtfull, and sawces are worst of all. And reason may perswade a man that sundry meates being diuerse in substance and qualitie, (that is to say) some grosse and hard to digest, some fine and easie to digest, some hot, some cold, some moyst, some dry, must nedes worke great trouble in the stomack: neither may they be well digested at one time, forasmuch as they require diuerse operations of nature, and diuerse temperatures of the stomacke. Notable therefore is that saying of Auicen: There is nothing woorse, then when many and diuerse sorts of meates be taken together, and the time of eating is longer then it should be: for by that time the last meate commeth, that which was first receiued is somewhat concocted, so that all is not digested in like sort, whereof much sickenesse ariseth, proceeding of contrary humours. Hereby we may vnderstand, that it is not onely hurtfull to fede on sundry meates at one meale, but also to prolong the time in eating two or three houres, with talking and telling of tales, as our manner is here in England at great feastes. But an houres space by ỹ iudgement of Arnol. is a sufficient time for a meale. And in the Vniuersities commonly lesse time will serue: for as it is an old prouerbe: A short horse is soone curried. But the Archbishop of Yorke, of whom D. Wilson speaketh in his Rethoricke, farre exceded this time, for as the Italian merily construed it, this great Prelate sate three yeres at dinner. And in times past, when Prelates were Princes, I mean before the suppression of abbies, as their fare was great, so they sat a great while at meat. And at this day, such as be of great estate, Eccle siasticall or Temporall, they may by authoritie sit so long in the glorious chariot of intemperance, vntill they be caried as prisoners into

To eate one onely kind of meate prooued to be the best diet. *Lib. 11. cap. 52.*

3. 1. doc. 2. ca. 7.

An houre is a sufficient time for dinner. *Scho. Sal. cap 6.*

Long sitting at meate is hurtfull.

into the Dungeon of ſurfet, where they ſhall be fettred with Gowts, racked with Feuers, pierced through with Pleuriſies, ſtrangled with Squinancies, and finally cruelly put to death oftentimes in youth, or in the flower of their age, when they would moſt gladly liue. But herein I ſpeake againſt mine owne profite, and the commoditie of all them that profeſſe Phyſicke, for intemperance is the Phyſitions nurſe. But for my part I had rather bee without ſucke, then that any man by his intemperate feeding ſhould haue cauſe to ſee mee, or feede me: and to that end I haue with my great trauell written this whole booke. Wherefore I aduiſe all men not to linger the time long in eating or drinking ſuperfluouſly, but to haue alwaies in minde that golden verſe:

Cap. 1. *Eſſe decet vinas, vinere non vt edas.*

Man feedes to liue, and liueth not to feede. Yet a reaſonable time to eate in is neceſſary, for to eate ouer greedily, and to ſnatch vp our meat haſtily, is hurtfull & hinderth concoction, and to chew our meate well, and to ſwallow it downe leyſurely, is a great furtherance to the well digeſting of the ſame. And indeed, it is the very end and purpoſe why the teeth were ordained. For as there bee three concoctions, the firſt in the ſtomacke: the ſecond in the liuer: the third in euery part of the bodie. So there be three places of preparation, the mouth to prepare the meate for the ſtomacke: The veines called (*Miſeraica*) to prepare for the Liuer, and the vttermoſt veines of euery member, to prepare for nouriſhment of the partes themſelues.

Three concoctions, and three preparations of the meate receiued.

To ſit a while after meate how it is to be taken.

Wherefore a dinner-while muſt needes be had: and to ſit a while after dinner is not vnwholſome, according to that old Engliſh ſaying: After dinner ſit a while, and after ſupper walke a mile. Yet in *Scho. Sal.* it is counted wholeſome, to riſe after meat, that is, to ſtirre and walke a little after meat, that thereby the meat may deſcend to the bottome of the ſtomacke. Both may bee done conueniently: for it is no good maners to riſe vp from the table eating,

or

or to rise vp by and by after meate is out of the mouth.

Of Supper. Chap. 112.

ABout foure houres, or fiue after we haue dined, the time is conuenient for supper, which in the Vniuersities, is about fiue of the clocke in the after noone. But in the country abroad they vse to sup at fiue, and in poore mens houses, when leisure will serue. The diet most wholesome to be vsed at supper is set downe in *Schol. Sal.* make a light supper: and againe in this manner.

Ex magna cœna stomacho sit maxima pœna,
Vt sis nocte leuis, sit tibi cœna breuis.

Cap. 1.
Cap. 5.

So that in both places, wee are counselled to make a light Supper, because much meate eaten at night, grieueth the stomacke, and letteth naturall rest: wherefore of good policie (as I thinke) was it prouided at Oxford, that vpon festiuall daies, when they haue fared sumptuously at dinner, yet at supper they should haue little more than ordinary commons. But here ariseth a great question, whether a man should eat more at dinner then at supper. Consiliator, a famous Physition is of that mind, that more meate should bee eaten at Dinner then at Supper, because the heate of the day, ioyned to the naturall heate of the body may digest more, & for that nature in the night season hath enough to do to digest the superfluities of meat eaten before, and should not therfore be letted with much meate taken in the euening. Leonardus Fuchsius contrariwise prooueth that the Supper for the more parte should bee greater than the dinner, because the coldnesse of the night and slepe do greatly help concoction, and the time from Supper to breakefast or dinner, is much longer than betweene dinner and supper. But this question may easily be determined, and these great Clearkes reconciled after this manner. They that be lusty and strong of nature, and trauell much, may eate more at Supper than

Whether dinner or supper should bee greater. *Diff. 121.*

Instit. lib 2. Sect. 4. cap 3.

The question answered touching more meate or lesse to bee eaten at dinner or supper.

than at dinner, because in them there is no néed of digestion of superfluities, but only to strengthen their bodies, which may best be done in the night time when the senses are at rest. But they that be diseased or aged, or troubled with rhumes, as the most part of Students bée, and others also, which haue a sitting life, these I say should eate little at supper, because nature in the night following should not bée hindred in the concoction of raw and superfluous humors, which sleepe especially digesteth and amendeth. And to these men the verses afore saide of *Schola Sal.* must bée applied. And forasmuch as the whole booke of *Scho. Sal.* was writtē especially for English men, as appeareth by the Preface, it shal be hurtfull for none to follow the saide precepts, considering that there is not any one more annoyance to the health of mens bodies in this Realme of England, than distillations from the head, commonly called rheums, the occasion wherof some impute to much drinking of Bére, but I thinke the great moisture of the aire of this Realme, for wé haue a raynie and cloudy skie, (as Iulius Agricola saith) and the continuall gourmandise, and dayly feeding on sundry meats at one meale, is the very cause why Englishmen be so rheumatick aboue other nations: for repletion bréedeth crudity, and of crudity procéde rhumes, and of Rhumes, Gowts, Dropsies, Palsies, and other innumerable maladies. Wherefore it behoueth euery man that would liue in health, to fréde moderately, whether it be at Dinner or Supper, and moderate féeding is according to the strength of the stomacke, to take more or lesse, so it be without griefe. For as Hip. writeth, where meat is receiued much aboue measure, that maketh sickneſſe. Yet because it is hard alwaies to hold the meane, and diuerse occasions may make a man to forget himselfe at meat: if hee misse the marke and shot ouer at dinner, yet let him withdraw his hand and hit the marke at supper. Wherefore, let Students auoyde that Epicurisme, which is to

The cause of rheumes in England.

2. *Apho.* 17.

to

to much vſed in England, and eſpecially of Merchants, to make great ſuppers and to ſit eating and talking for the ſpace of three or foure houres. Yea, and after ſupper for feare leaſt they be not full gorged, to haue a delicate banquet, with abundance of wine, not leauing nor ſkant riſing (except it be for neceſſities) vntill it be time to go to bed: no nor then neither oftentimes, but ſo continuing in carouſing and quaffing vntil midnight, or after, except they happen to fall aſleepe at the bord, or fall downe vnder the bord. But let Students remember that the chiefe felicitie conſiſteth in vertue and not in pleaſure. Yet one leſſon remaineth in *Schola Salerni* concerning ſupper, which is this: *Cap.* 38.

Vt vites pœnam, de potibus incipe cœnam.

Which is not ſo taken, as the wordes doe ſeeme to import, that one ought to begin his ſupper or meale with drinke, though I haue knowne ſome to vſe that order, drinking a draught of wine before they eate, thereby the better to ſtirre vp appetite, and to fortifie concoction. And as good drinkers vſe to ſay: it is great cleanlineſſe to waſh the pot before we put in meat to be boiled. But the true meaning of the verſe is (as Arnoldus expoundeth it in the ſame place) that we ſhould begin our ſupper with meates moyſt and eaſie of digeſtion, as potage, brothes, & ſuch like: which interpretation whoſoeuer ſhall thinke ſtrange, he may reade the like in Galen vpon Hip. where he ſaith: a man is ſooner filled with drinke than with meat. And when ſupper is ended, we muſt not forthwith go to bed, but according to the old Engliſh prouerbe, after ſupper walke a mile: or at the leaſtwiſe, refraine from ſleepe two or three houres: and if we make a great ſupper, then foure houres is but a ſufficient time for the conſuming of the vapours which aſcend from ſuch meats as haue beene plentifully receiued: for foure houres ſpace is aſſigned to the ſtomacke for digeſting of meat, as Leonardus Fuchſius writeth. Yet I know this time is longer or

To drinke before ſupper or dinner vſed of ſome.

2. *Apho.* 11.

What time the ſtomacke requireth for concoction.

In Medi. Li. 2. *Sect.* 4. *cap.* 3.

or shorter, according to the temperature and strength of the stomacke. And if we doe walke abroad after Supper, which is the common guise of the Vniuersities, then shall it be good to follow the counsaile of *Schola Salerni* annexed to the second chapter, as followeth.

Where we should walke after supper.

Fons, Speculum, Gramen, hæc dant oculis relevamen,
Mane igitur montes, sed serum inquirite fontes.

There bee three things which greatly comfort the sight, that is, cleere water, a cleere glasse, and greene colours; wherefore in the morning walke to the hils, and after supper by the water side.

Which verses I wish all Students to beare in mind, not onely for walking after supper, but that in walking they may haue a double commoditie, aswell in preserving their sight, as in digesting their meate. And now to conclude with the saying of Arnoldus: if a man could be contented with one meale a day, it were better to take it at supper than at dinner, so that we be not diseased in the eies, or in the braine, for then it were better to take it at dinner; for the repletion of the supper hurteth sore the brain and eies: wherefore to conclude generally whether a man do make but one meale or two a day: it is more wholesome to take more at noone than at night. Great suppers then and late suppers must be banished from all healthfull houses.

One meale a day were better taken at noone than at night.

Of the age of the partie. Chap. 213.

The third thing appertaining to diet, is the age of the partie, which may the better be perceiued, if first I define what age is, and what difference there is in age. Age after Fuchsius, is the race of life, wherein manifestly the state of the body of it selfe is changed. And in the same chapter, according to Galen, he maketh fiue parts or differences of age, to wit, childhood from our birth to fifteene yeares, hot and moist. Adolescencie, from fifteene to fiue and twentie, of a meane and perfect temperature. Lustie *Iuuentus*, from twenty fiue yeeres, to thirty fiue, hot & drie.

What age is, and what difference in age *Inst. lib. 1. sect. 3. cap 5.*

Middle

Middle age or mans age, from thirtie fiue yéres to fortie nine, declining to cold and dry. Old age from fortie nine yéres vntill the end of life, naturally is colde and dry, as touching the substance of all parts of the bodie; though accidentally in respect of excrements, as spittle, fleame, and such like, it may seme to be of moist temperature. In all this course of life, there is a continuall change of the body, but especially euery seuenth yére, which of the Philosophers is called *Annus Criticus*, the yére of iudgement, at which time ordinarily (as they say) we are in greater danger touching life and death, than in any other yéres. Notwithstanding euermore that saying of Iob is true: Man that is borne of a woman, liueth but a while, and is full of miseries, he commeth forth like a floure, and is withered, and passeth away as a shadow, and neuer abideth in one state. Which Hipp. also confesseth in the very first Aphorisme, saying, life is short. And if we doe consider well the state of mankinde in this life, we may see that a man beginneth to die assone as he is borne into this world, for that the radicall moisture which is the rote of life, can neuer be restored and made vp againe, so good as it was at our nativitie, but continually by little and little decayeth vntill the last end of our life. Yet by that moisture which commeth of nourishment, through meate and drinke, it is preserued and prolonged, so that it is not so soone wasted and consumed as otherwise it would be. Like as a lampe by powring oyle moderately, the light is long kept burning, yet it goeth out at the last. And this is it which Hippocrates speaketh: The same heat which brought vs forth consumeth vs. Yet in the beginning of our age while nature is yet strong, more of the nourishment is conuerted into the substance of the bodie, than is consumed: and that while the bode increaseth and groweth. Afterward so much only is restored as is wasted, and then the body is in perfect growth. At length nature waxing weaker, is not able to restore and repaire so much as is wasted and

Annus Criticus.

Cap. 14.

Man beginneth to die assone as he is borne.

How meate & drinke do preserue life.

Ga. de mar. cap. 3.

One cause of life & death in man.

and decayed, whereby the bodie beginneth to decreaſe, and the powers and ſtrength thereof be more and more diminiſhed vntill ſuch time as life, euen as the light of a lampe, be cleane extinguiſhed. And this is called naturall death, which few attaine vnto, but are preuented by death caſuall, when by ſickneſſe or otherwiſe the ſaide naturall moyſture is ouerwhelmed and ſuffocate. Nowe the meanes to preſerue this naturall moiſture, and conſequently to preſerue life, is to vſe meates and drinkes according to the age of the perſon. For the diet of youth is not conuenient for old age, nor contrariwiſe as Hipp. teacheth: Naturall heate aboundeth in them which are growing; wherefore they neede much nouriſhment, for otherwiſe, their bodies would decay: but in olde men there is little heate, therefore they neede little foode, for much ouercommeth them. Wherefore in youth eſpecially while we ſhould fede more largely, and nature it ſelfe doth craue as it appeareth in children. For (as it is ſaid) Children and Chickens would be alwaies picking. And the nouriſhment that is moſt conuenient for Children ſhould be of hot and moiſt temperature. For in ſickneſſe and in health, this *Maxime* is generally to be obſerued, in health like meates ſhould be vſed, and in ſickneſſe contrarie. And therefore young men from 14. yeares vntill they be 25. yeares old, as they be of moſt temperate complexion, ſo do they require fode of equal and like temperature. But young men aboue 25. vntill they drawe toward 40. yeares, as they be hot and dry of complexion farre aboue the meane, ſo do they require a contrary diet. And the contrary diet muſt be vnderſtood in ſubſtance and qualitie. And the degrees as well of the temperature of the body, as of the meates, ought to be equall, and like as neare as may be For where the meats doe much exceede in degree the temperature of the body, they annoy the bodie in cauſing diſtemperance, as I haue ſhewed before where I haue ſpoken of the qualitie of meates.

Naturall death what it is.

A diuerſe diet requiſite in youth & age. 2. *Aph.* 14.

The naturall diet of all ages.

Diet of luſtie youth.

Where-

more groſſe of ſubſtance, colder and moiſter. Alſo Salads of cold herbes, and to drinke ſeldome Wine, except it be alayed with water. Old age is naturally colde and drie, & therefore requireth a hot and moyſt diet. And becauſe naturall heat and ſtrength is decaied, reſtorative meates are then moſt conuenient, and ſuch as be eaſie to digeſt, often bathing, hot wines, and much ſléepe is good for old men, according to that verſe wherein the diet of old age is preſcribed, Diet of old men,

Vt lauit, ſumpſit q; cibum, dat membra ſopori.

Aged men ſhould not féede ſo largely as the younger ſort, but to eate often, and but a little at euery time, as I haue declared in the diet for Summer, for the Summers diet is moſt fit and agréeable for old age: for it fareth by them as it doth by a Lampe, the light whereof is almoſt extinct, which by powring in of oyle by little and little, is long kept burning, and with much Oyle powred in at once, it is cleane put out. But héere I thinke it good to ſet downe ſome particular examples of diet of old men in time paſt, which notwithſtanding euery man may follow as he thinketh good. Terence in Andria ſetteth forth the ſupper of old Chremes in this manner. An halfepennie woorth of herbes, and little fiſhes for the old mans Supper. But ſuch a Supper were more méete for Aſhwedneſday or good Friday, than for Shrouetweſday. And I would wiſhe all loytering Students to fare no better. Antiochus a Phyſition as Galen reporteth, a boue fortie yeares of age, vſed three meales a day, with frication, bathing and exerciſe accordingly. His breakefaſt commonly was Bread and fine Honie, clarified, but ſeldome rawe. His dinner was firſt to eate ſome ſoluble meate: after that, ſuch fiſhes as were bred among ſtones, or in the deepe Sea. At ſupper he would eate no fiſh, but he vſed ſome meate of good nouriſhment, ſuch as would not lightly corrupt in the ſtomacke, as fine flowre ſodden in honie and wine, or brothe made with Sundry examples of olde mens diet. Cremes ſupper in Terence. *De Sa.tu. lib. 5. cap. 4.* Antiochus diet. A good breakefaſt for old men.

birdes. Telephus the Grammarian, as it is in the same Chapter, who liued almost a hundred yeares, vsed this diet following: In the Winter he bathed twise in a moneth, in the Summer foure times, betweene both thrise: and when hee went not to the bathe, then about three a clocke hee vsed annointing, with a little rubbing. After that hee tooke fine honie vnclarified, with wheate flowre sodden in water, and that was his breakefast. Hee dined about the seuenth houre, or somewhat rather: first of all eating herbes, then fish or birdes, but in the euening he vsed onely bread, with wine mingled. In these two examples, I note, that these old men brake their fast commonly with hony, and that for good cause, for hony is verie wholesome for old age, and such as be flegmatike, and vnwholsome for youth, and such as be cholericke, as Galen prooueth, where he telleth a story of an old man and a yong man, who contended about hony, by experience of their owne bodies, the one affirming that he had proued it wholesome in himselfe, and the other auouching the contrarie. Which controuersie Galen determineth in this manner: Hony is very vnwholesome for them which be hot and drie; but it is very good for them which bee colde and moist. But the benefit of honie in olde mens diet, may likewise be perceiued by the examples following: Pollio Romulus, who was aboue an hundred yeares old (as Plinie affirmeth) being demanded of Augustus the Emperour by what meanes he liued so long, and reteined still the vigour or liuelinesse of body and minde, he answered, that he did it inward with meade, which is a drinke made with hony and water, and outwardly with oile, meaning frication and vnction, which were vsed in Greece and some other countries in old time, as I haue shewed in my treatise of exercise. Democritus also the great Philosopher, being demaunded how a man might liue long in health, he answered, if he wete him within with hony, and without with oile. The same Philosopher when

Telephus diet.

For who hony is wholesome and for whom not. *Lib. 1. de Ali. fa. cap. 1.*

Pollio Romulus. *Lib. 22.*

Democritus.

when he was an hundred yeares old and nine, prolonged his life certaine daies with the euaporation of hony (as Aristoxenus writeth.) To these may bee added the example of Galen himselfe, whose diet principally shoulde bee followed of Students. Galen (as he saith of himselfe) by meanes of his good order and diet, was neuer vexed with any sicknesse, after he was 28. yeares old, vntill the time of his death, except the grudge of a feuer of one day, and that happened onely by too much labour. He lined (as Cœlius Rhodinginus writeth) a hundred and 40. yeares, and died only for feblenesse of nature, which, (as I haue shewed before) is called *mors naturalis*, when a man dieth as an apple that falleth from the tree when it is ripe. The order of his life was thus, he vsed such abstinence in meat and drinke, that he left off alwaies before satietie or fulnesse of belly, which we commonly call to rise with an appetite, and is indeed the principall point in preseruing of health. Againe, he neuer eat any crude or raw thing, as fruites, herbes, rootes, and such like (which may bee a second caution for all men to obserue) whereby hee had alwaies a sweete breath. Moreouer as leysure would suffer, he vsed bathing, frication and exercise. Yea sometimes in the winter season when he was in the countrie, he refused not to cleaue wood, and to poune barley, and to doe other countrey works onely for the exercise of his body, as himselfe witnesseth, whereof at length arose this Prouerbe, Galens health, and is as much to say, as a most perfect state of health, which I wish to al good Students, and the way to atteine it is to keepe Galens diet. And for a conclusion of this point, I will heere recite the diet for olde and weake folks, prescribed by Walter Securus in his Almanacke 1580. They must make (saith he) in winter two or three meales a day, according to their appetite and custome. They should eate either a soft rosted egge to their breakfast, or a peece of a toste and butter, or a messe of hot milke, with crums of white bread & sugar, or a caudale,

Galen. *Lib. 5. de San. tu. cap. 1.* *Anton. Lect. lib. 30. cap. 12.* Galens diet. *Lib. 2. de San. tu. cap. 8.* *Galeni valetudo.* Securis.

or almond milke, or ſuch like thing that may be ſone digeſted before their dinner. I haue knowne (ſaith he) ſome old men would eate in the morning a peece of a toaſt dipped in muſtadell in the winter, and in claret wine in ſommer, drinking after it a draught of the ſame wine; which thing his father a Doctor of Phyſicke, was wont to doe many yeares in his old age, who was aboue 80. yeares when he died, being in his time ſeldome or neuer ſicke. And thus much touching diet of all ages.

Of Order. Chap. 214.

The ſixth and laſt thing to be conſidered in meates, is order in eating: which greatly helpeth or hindereth a mans health. For good order in diet, is of no leſſe force than it is in life and conuerſation: whereof we néede no better proofe, than the example of Galen himſelfe, whoſe wordes be theſe: After eight and twentie yeares of mine age, when I perſwaded my ſelfe that there was a certaine order or way to preſerue health, I followed it all my life long, ſo that I was neuer after ſicke, ſauing with a Feuer for one daies ſpace, which yet happened very ſeldome, and hee that liueth at libertie, might auoyde this alſo. Whereby it appeareth that there is an order in diet, which if a man duely obſerue, he may preſerue himſelfe from ſickneſſe all his life long. But ſome peraduenture will diſproue me by their owne experience, and by the example of others, who keping no diet at all, nor obſeruing any order in receiuing of meate and drinke, are yet more healthfull & more luſtie and ſtrong, then they that kéepe a preciſe diet, and eate and drinke as it were by weight and meaſure. Whereunto I anſwer, that a ſound body and ſtrong of nature, may for a time ſuffer ſurfet, and beare immoderate diet, without any manifeſt maladie: but yet at length it will fall out according to that principle of Phyſicke which neuer faileth, A riotous youth breedeth

Lib. 5. de San. cap. 8.

The benefit of an orderly diet.

a lothsome age. For as the Lawyer saith, that which is deferred, is not taken away. You sowe ill seedes in a garden, they shew not themselues by and by, but yet in processe of time they budde forth. Euen so diseases are bred in mens bodies by little and little, and at length they are perceiued. Notable therefore is that saying of Auicen: He that can digest ill meate, let him not therefore reioyce: for although the dammage lie hid for a time, yet at length it will appeare, and hee shall suffer most grieuous paines, for not keeping the rules of Physicke. With whom Galen agreeth also, where he saith, that euill meates, although they bring no manifest hurt to young mens bodies foorthwith, yet the discommoditie groweth secretly by little & little, and when age approcheth, the ioynts, the sinewes, and bowels, are vexed with such diseases, as hardly may be cured, or not at all. And commonly so it falleth out, that they which lead a disordered life, either liue not vntill they be olde, or if they come to age, they are tormented with sundrie diseases, as gowte, stone, dropsie, leprosie, feuers, and such like. Wherefore it is better to preserue health by sobrietie and temperance, than by surfet and misorder to make the bodie weake and sickly, and odious both to God and the world. Yet I thinke it not conuenient for a man in perfect health to obserue a precise rule in diet. But yet where the stomacke is feeble, as is of the more part of citizens, and well nigh of all them that be studious in learning, or weightie affaires, there ought to be more circumspection, that the meate may be such as that either in substance or in qualitie, or quantitie, or time, or order, nature being but feeble, bee not rebuked or too much oppressed. And the due order in receiuing of meates is thus, that such things as be of light digestion, bee taken before those things that be hardly digested. Also that such things as mollifie and lose the belly, bee taken before other meates, as Potage, Brothes, Milke, rere Egges, Butter, and

3. 1. doct. 2. cap. 7.

De succo bon. & vitios. cap. 2.

The due order of receiuing of meates.

ſuch like, before fleſh, and boyled fleſh before roſted. And cheſe and fruites which be ſkypticke & binding, as Quinces, Medlers, Peares, ſhould be eaten laſt after all other things. And this is the due order in eating & moſt wholeſome for all men (in my iudgement:) which notwithſtanding ſome men following their own appetite, do peruert, as I haue knowne an honorable perſon, who vpon fiſh dates, would eate Egges laſt after cheſe: And one worſhipfull that would eate Milke laſt, which is a cõmon vſe in Lankaſhire: for there their ſeruants thinke they haue not well dined nor ſupped, vnleſſe they haue a ſope of cold milke after all, as they vſe to ſpeak. And the Flemmings vſe to eate Butter laſt after other meats. So that almoſt a man may ſay: as diuers men deſire diuers meats, ſo vſe they diuers orders in eating. But here in Englãd, where we feed on diuers ſortes of meates at one meale, the order commonly is thus: that firſt we eate Potage or Brothes, then boyled meats, after that roſted or baked, & in the end cheſe & fruites. But here riſeth a queſtion, which I haue heard often moued at the table, that it were better to eate fine meates firſt, & groſſer meats afterward, if perchance any corner were left vnfilled. For now we fill our ſelues before with groſſe meates, ſo that when fine meates and the beſt meates indeed come to the bord, we can eate little or nothing, for want of appetite, but not for want of will, (as I thinke.) Wherefore it were better (ſay they) to begin our meale where we make an ende: and if we leaue any for the ſeruitors, to leaue of the worſt meates, and not of the beſt. This is a ſtrong argument in ſome mens opinions, and greatly greeueth thoſe that be diſciples of Epicurus. But this queſtion in mine opinion may be very well anſwered in this manner. Firſt I ſay, that one manner of meate agreeable with the perſon that eateth it, were the moſt ſure diet for euery complexion. And next I ſay, that foraſmuch as our ſtomackes in England moſt commonly be hoate and cholericke, that groſſe meats

Whether fine meat or groſſe ſhould be eaten firſt.

meates be moſt conuenient to be eaten firſt: for in a hoate ſtomacke fine meats if they were firſt take̅, would be burned before the groſſe meates were digeſted. Contrariwiſe in a cold ſtomacke the little heate is ſuffocate with groſſe meate, and the fine meate left raw for lacke of concoction: whereas, if the fine meat be firſt taken moderately, it ſtirreth vp & comforteth naturall heate, and maketh it more able to concoct groſſe meates if they be eaten afterward, ſo that it be but in ſmall quantitie. And this is ỹ beſt reaſon that I can yéld of our Engliſh cuſtome, to begin our meales with groſſe meates, and to end with fine. And ſo I end my treatiſe of meates.

The Engliſh cuſtome defended, to eate groſſe meates firſt and fine after.

Of drinke, Chap. 215.

NExt after the word Meate, there followeth in Hip. Drinke, which is the third word of the ſentence, and is to be vſed according as it is in order propoſed, that is to ſay, firſt exerciſe, then Meate, and thirdly Drinke, and not contrariwiſe. Wherefore, they that drinke before they eat, kéepe not the due order of diet. And the order of England is, (as it is noted by Arnoldus) vpon *Schola Salerni*, Commonly whenſoeuer Engliſhmen drinke, they firſt eate a morſell of bread. And the very order of ſeruice doth confirme the ſame: for commonly we vſe to ſet bread and meates vpon the table before drinke. Yet many good malt wormes (ſetting all order aſide) begin ſtraightwaies to cut their meate with the ſpigot. I deny not but occaſion in ſome may ſo ſerue, that they muſt néeds drinke before they eat: but I ſpeak of the common order which is commonly to be obſerued. The chiefe cauſes why drinke is neceſſary, be two. Firſt to preſerue naturall moyſture. Secondly, to make the meat that is eaten to pearce & deſcend the better into the places of digeſtion. The deſire of drink and the beſt ſawce to ſeaſon it, and to make vs to like it, whether it be better or worſe, is Thirſt, which after Ariſtotle,

We ſhould not begin our meale with drinke. *Cap.* 38.

Drinke is neceſſary for two cauſes.

What thirſt is, and how it is cauſed. *Lib. 1. Simp. cap 32. Lib. 7. Meth. cap. 6.*

riſtotle, is a deſire of cold and moyſt, and is cauſed of heat and drought as Galen ſheweth: for heate working vpon moyſture, for the nourishment of the body, cauſeth the drineſſe, whereof commeth thirſt, the remedie whereof is drinke, which is to be vſed as Galen preſcribeth. The meaſure of drinke is, that it neither ſwim in the ſtomacke, nor cauſe any feeling of fluctuation. And Dioſcorides much after the ſame manner, ſheweth the vſe of drinke, ſaying: To quench thirſt, and to moyſten the meat moderately, is the beſt vſe of drinke: ſo that to quench thirſt, and moderately, as it were, to water the meate, whereby it may be the more eaſily conueighed to the places of digeſtion, is the right vſe of drinke; & whatſoeuer is more than this, is ſuperfluous. The ſame leſſon is taught in *Schola Salerni*.

Lib. 5. cap. 7. The right vſe of drinke.

Cap. 18.

De qua potetur, ſtomachus non inde grauetur.

That is to ſay we ought to drinke moderately, ſo that the ſtomacke be not hurt thereby, nor drunkenneſſe cauſed: for much abundance of drinke at meales drowneth the meate eaten, and not onely letteth conuenient concoction in the ſtomacke, but alſo cauſeth it to paſſe faſter than nature requireth, and therefore engendreth much fleame, and conſequently rheumes, and crudeneſſe in the veines, debilitie and ſlipperneſſe of the ſtomacke, continuall flure, and many other inconueniences to the body & members. And after the better opinion of Phyſitions, the drinke would rather be mixt with the meat by ſundry little draughts, than by one great draught at the end of the meale. For the mixture tempereth well the meate without annoyance, & a great draught with much drinke drowneth the meate, rebuketh naturall heate, which then worketh in concoction, & with his waight drineth downe the meate too haſtily. Yet ſome I know count it a iollie matter and princelike to forbeare drinke vnto the end of their meales, and then to carouſe luſtily, a whole pint or a quart of Wine, Ale, or Beere. But this cuſtome is beaſtlike

The diſcommodities of much drinke vſed at meate.

To drinke little and often is better than drinke much at once.

beaſtlike rather than princelike: for what doth a bruite beaſt other than eate his fill of meate, and drinke abundantly afterward? Better therefore is that counſell of *Schola Salerni*. *Cap.38.*

Inter prandendum ſit ſæpè parumq; bibendum,
Vt minùs ægrotes, non inter fercula potes.

That is to ſay, at meate, whether it be breakfaſt, dinner, or ſupper, we ſhould drinke little and often. And betwæne meales wæ ſhould forbeare drinke, except very great thirſt require it, eſpecially if the meat that we haue eaten, be yet vndigeſted in the ſtomacke, and not paſt the firſt concoction. For then to drinke interrupteth the office of the ſtomacke in concoction, and cauſeth the meate to paſſe faſter than it ſhould doe, and the drinke bæing cold, it rebuketh naturall heat that is working, and the meate remaining rawe, it corrupteth digeſtion, and maketh crudeneſſe in the veines. But after the firſt concoction is ended, and a little before wæ take other meate, we may drinke a little Wine, Bære, or Ale, yea, though wæ bee not thirſtie, as Arnoldus teacheth vpon *Schol. Sal.* For this drinking (ſaith he) prepareth the ſtomacke to receiue other meate, and cauſeth the meate that is once concocted to depart more eaſily from the ſtomacke to the Liuer, where it muſt be the ſecond time concocted, yet alwaies foreſæne that the drinke be in a little quantitie; & if thirſt procure it, let it alſo be ſmall. And this kind of drinking hee calleth drinke dilatiue: for ſo hee diſtinguiſheth of drinke: It is to bee noted that there bee three ſortes of drinke, to wit: permixtiue, dilatiue, and to quench thirſt. The firſt is to be taken at meales, though we be not thirſtie. The ſecond betwæn meales. The third at the meales end, of ſuch as bein good temper. And if any of theſe thræ vſes of drink be omitted, the drinke dilatiue may beſt be ſpared, for it is more wholſome either not to drinke betwæne meales, or elſe to drinke but little, and that ſmall. But ſome I doubt will abuſe this diſtinction, *Cap.32.*

Drinke betweene meales not good.

Drinke dilatiue.

Three ſorts of drinke.

and

and drinke more often then they nede, and will alleadge that they do it for one purpose or other, and so will all day be occupied in drinke permixtiue or dilatiue, or quenching of thirst. But I aduise them rather to follow the counsell of Cato: drinke no more then is sufficient. And concerning drinke at meales, at the beginning the drinke would be strongest, and so toward the ende more small, if it be Ale or Bére; and if it be Wine, more and more allayed with water; and if we haue both Ale and Wine, it is better (saith Arnoldus) vpon *Schola Sal.* to drinke Ale or Bére in the beginning of dinner or supper, than wine. For if we begin with wine, by reason that nature greatly destroyeth it, the superfluities gathered together already in the stomack, together with the wine, shall be drawne off the stomack, and conueied into all parts of the body, but nature doth not so destroully draw Ale. And againe, the grosser, drier and colder the meat is, the stronger should the drinke be; and the more subtile, hot and digestible the meate is, the weaker the drinke ought to be. Wherefore we ought to drink stronger wine with Biefe than with chickens, & stronger wine with fish than with flesh; yet very strong Ale or Bére, or hotte Wines and swéete, as Muskadell or Malmsey, or made with spices, as Hipocras, are not commended at meales, except it be for a draught or two at the beginning vpon grosse meats, for the meat by them is rather corrupted than digested, and they make hot and stinking vapours to ascend vp to the braine; yet if the stomacke be very windy, or so cold and feéble that it cannot concoct such a quantitie of meate as is required to the sufficient nourishment of the bodie of him that eateth, or hath eaten raw herbes or fruites, whereby he féeleth some annoyance, then may he drinke lust incontinent after his meale, a little quantitie of sacke or good *Aqua vitæ* in small Ale. But if he haue much choler in his stomacke, or a head full of vapours, it were much better that he did neither drinke the one nor the other,

What drinke should be vsed in the beginning of meals, & what after.

Strong drinke or spiced is not good to be vsed with meate.

Sacke or aqua vitæ when they may be drunke after meate.

other, but rather eate some Coriander comfits, or a piece of a Quince rosted or baked, or in Marmalade, and after rest to amend the lacke of nature with slæpe, moderate exercise, and plaisters prouided for comforting of the stomacke. Thus much generally of drinke and the vse thereof. Now I shall particularly handle all such sortes of drinkes as be commonly vsed with vs in England, which be as I iudge seuen in number, to wit: Water, Wine, Ale, Bære, Cyder, Metheglin, and Whey.

Seuen sortes of drinke vsed in England

Of Water. Chap. 216

WAter is the chiefest of all liquors, not onely because it is one of the foure Elements, but also for that it was the very naturall and first drinke appointed by God to all manner of creatures. And as it appeareth by the holy Scriptures in Genesis, there was none other drinke vsed nor knowne but water, from the creation of the world, vntill Noah his flood, during which time men liued eight or nine hundreth yeares. Also after the flood of Noah, both Princes and people of all ages dranke water especially in Asia, and the East Countries, as appeareth by the history of Moses and the children of Israell in Exodus. And in Greece likewise it was vsed for a common drinke, as Galen declareth in diuerse places of his workes, but especially in the first booke, where he affirmeth: That pure Water is good for euery age. And that Water to be best, which riseth from the East, and runneth through a cleare conduite, or through pure ground, and is very soone hotte and very soone cooled againe. But leauing Asia and Grecia aside, and returning home to England, if any shall demaund whether or no it be as wholsome for Englishmen to drinke water as for them that dwell in other Countries, M. Eliot in his Castle saith, that if men from their infancie were accustomed to no other drinkes but water only, moderatly vsed it should

Water is the most ancient drinke.

Desa. tu. cap. 11. What Water is best after Galen.

Whether it be good for Englishmen to drinke water. *Cap.* 18.

shoulde bée sufficient to kéepe naturall moysture, and to cause the meate that is eaten to pierce and descend vnto the places of digestion, which are the purposes that drink serueth for: as in Cornwall although that the country be in a very cold quarter, yet many of the poorer sort, which neuer or very seldome drinke any other drinke than pure water, be notwithstanding strong of body, and liue and like well vntill they be of great age. So great a matter is it to vse a thing from youth. But otherwise, except the custome of drinking of water, I thinke as it is in *Schol. Sal.*

Cornish men drinke much water.

Cap. 27.

Potus aquæ sumptus comedenti incommoda præstat:
Hinc friget stomachus, crudus & inde cibus.

That is to say, the drinking of water with meate, coleth the stomacke ouermuch, and so letteth digestion and maketh the meate that is eaten to be raw. The like effect it hath, if it be drunken after meates, except it be after a great surfet, or when thirst happeneth after drinking of much wine. For in these cases cold water drunken is a generall remedie, and I haue knowne many by drinking a good draught of colde water to bedward, haue thereby had quiet rest all night after, and in the morning also it is right wholsome for him that dranke too much ouer night, to drinke fasting a cup of cold water, especially if hée bée thirstie: for that will clense the stomacke, and repelle the vapours and fumes, and dispose it to retaine new sustenance. Some also haue I knowne that would oftentimes in a morning fasting, drinke a draught of colde water with a little white Sugar, of purpose to clére and cole the stomacke, and haue by that meanes (as they haue thought) auoyded much fleame. But herein alway, respect must bée had to the person that drinketh it, for to yongue folkes, and them that be hot of complexion, it doth great harme, and sometime it profiteth. But to them that are feeble, olde, flegmatike or melancholie it is not conuenient: for it destroieth naturall heate, it grieueth the breast, and taketh away the appetite of the stomacke,

When cold water may be drunke.

Cold water and Sugar good to coole the stomacke.

and

and is very hurtfull to the ſinowie members: and this caueat I will giue to all ſuch as be thirſtie through great labour and trauell, that they drinke not much cold water in their heate or thirſt, for thereby I haue knowne many fall into ſickneſſe, & I thinke it better to drinke a draught of Sacke or good wine, or as they vſe in Lankaſhire, a hot Poſſet at ſuch times, than ſmall drinke or colde water. For though ſmall drinke or cold water ſeeme to quench thirſt better than Wine, becauſe it moiſteth and coleth more, yet Wine being more agreeable with nature, and of more ſubſtance and operation, is ſoner drawne of the members, and conſequently ſoner ſatiſfieth and filleth the veines, and ſo quencheth thirſt without any great alteration of the body: whereas water or ſmall drinke by the great coldneſſe thereof, ſuddenly chaungeth the bodie from heate to colde, which is a dangerous thing, as Hippocrates teſtifieth. To fill or to emptie, to heate or to coole, or any other way to ſtirre the body is dangerous, if it be done at once, or much, or ſuddenly: for all exceſſe is againſt nature. And as Galen teacheth, if wine be mixed with water, it quencheth thirſt the better. But whether you drinke water with Wine, or of it ſelfe, you muſt alwaies prouide that it be of the beſt ſorte, which may be knowne by Galens deſcription aforeſaid, and by theſe notes alſo. Firſt by the lightneſſe, for the lighteſt is beſt. Secondly, by little ſkimme or froth in boyling. Thirdly, by drenching of Linnen clothes in the water, and laying the ſame to drie, for that which is ſoneſt drie ſheweth the beſt water. But how water may be drunke without any inconuenience as well in ſickneſſe as in health, Fernelius declareth. That water may be drunke more ſafely, and without hurt of the inner parts, you muſt boile Barley in it vntill it breake, or liquorice, prunes, or Sugar, eſpecially when there is any grieſe of the breaſt, putting thereto a little cinamon in the end. And in places where I haue beene, the common people are wont to cut liquorice very

What drinke is beſt when one is hot.

2. Apho. 51.

Simp. lib. 1. cap. 31. Water mixt with wine, quencheth thirſt the better.

How a man may prooue which water is beſt.

Lib. 5. meth. cap. 5. How water may be drunk without harme.

very thinne, and to lay it in cold water, and after it had steeped a time, to drinke of the water in hot agues, or in stuffing of the breast with fleame; and this they call Liquorice water, and account it very wholsome.

Liquorice water.

Of Wine. Chap. 217.

Next to water in antiquitie and vse is wine, which liquor (as it is in Ecclesiast.) was made from the beginning to make men glad, and not for drunkennesse. Howbeit Noah, as it appeareth, who was the first that euer planted a vineyard, soone after he had drunke of the fruite of the grape, was drunken. So that wine and drunkennesse, that is to say, the vse and abuse began in a manner both together: much like to Adam soone after hée was placed in Paradise, fell through disobedience. So ready is Sathan to turne Gods blessing into a curse. But of the abuse afterward, when I shal haue declared the vse. Wine after Galen is hot in the second degrée, and if it be verie old, it is hot in the third: and must or new wine is hot in the first, and it is drie according to the proportion of heate. But this limitation of the temperature (in my iudgement) cannot be generally applied to all wines; for who doth not knowe that Sacke is hotter than white Wine or Claret, and Malmsey or Muskadell hotter than Sacke, and Wine of Madera or Canary to be hottest of all? Wherefore I thinke rather that Galen meaneth of some one sort of Wine, and of one Countrie, for so hée speaketh, saying, that white Wine inflameth or heateth least of all Wines. Which saying is true, if comparison be made betwéene white wine, and wine of other colours of one Countrey, and not otherwise; as to say, the white wine of Fraunce is not so hot as the Claret or Redde of the same Countrey. For otherwise the Red wines of Fraunce are not so hot nor so strong as the white wines of some other Countries. Fraunce yéeldeth those Wines which

Chap.31.38.

Gen.9.20.

Wine and drunkennesse be of like antiquitie.

Sim.8.

The temperature of wine.

Lib.3.de vict. ea.in mor.acu. com.6.

which bee moſt temperate, as White, Claret, and Red. Spaine bringeth forth wines of white colour, but much hotter and ſtronger, as Sacke, Rumney and Baſtard. Italie giueth wines moſt ſweete and pleaſant, as Muſkadell, and ſuch like. And in Galens time, the chiefe praiſe was giuen to the wine of Italie, as now it is by Matthiolus, but eſpecially to that wine which was named *Vinum Falernum*, moſt commended among all nations. Yet the Wine of the Iland Creta, now called Candie, which I ſuppoſe to bee Malmſey, is of greateſt force in Phyſicke, for by a certaine naturall propertie, it killeth wormes in children, if they drinke it faſting. As for wine of Madera and Canarie, they beare the name of the Ilands from whence they are brought: likewiſe as Rhenish wine beareth the name of that famous riuer Rhene of Germanie, becauſe the vines whereof it is made, grow thereabout. But this our Countrie of England for the colonelſs of the Clime wherin it is ſituate, bringeth no vines to make wine of, though in other things more neceſſary it far ſurmounteth all other Countries. So God hath diuided his bleſſings, that one nation might haue neede of another, one Countrie might haue entercourſe with another. But although wine be no neceſſarie thing, (that is to ſay) ſuch as Engliſhmen cannot liue without, (for there is, and hath beene many a one in this our Realme, that neuer taſted wine) yet is it without doubt a ſpecial gift of God, for as it is in Deuteronomie, God giueth Wine vnto theſe that loue him: and thoſe that obey not the commandements of God, ſhall not drinke Wine of their vineyards. And as it is in Eccleſiaſt. Wine ſoberly drunken is profitable for the life of man. Wine meaſurably drunken and in time, bringeth gladneſſe and cheerfulneſſe to the mind. Of it ſelfe it is the moſt pleaſant liquor of all other, and a ſpeciall benefite & comfort of mans life: a great encreaſer of the vitall ſpirits, and a reſtorer of all powers and actions of the body: and ſo cheereth and comforteth the heart.

The diuerſitie of wines and the countries that bring them foorth.

Malmſey killeth wormes in children.

England bringeth foorth no wine, and why.

Deut. 11. 13. 14.

Deut. 28. 39. *cap.* 31. 17. 18.

The commodities of wine.

So

So that the Vine may ſeeme as it were life: becauſe it greatly preſerueth life. And no maruell, conſidering that life as Ariſtotle affirmeth, ſtandeth chiefly in heate and moiſture. Which two qualities are the very nature of wine. So that life and wine for the likeneſſe of nature, are moſt agreeable. And this is the cauſe, (as I thinke) why men by nature ſo greedily couet wine: except, ſome odde *Abſtemius*, one among a thouſand perchance degenerate, and is of a doggiſh nature: for dogges of nature do abhorre wine. Whereof hath growne that Latine prouerbe, *Caninum prandium*, a dogs dinner, where there is no wine at dinner or ſupper. But the cõmodities of wine are briefly and pithily gathered by Auicen, where he reckoneth fiue benefits of wine moderately drunken. Firſt that it eaſily conueieth the meate that it is mingled with, to all the members of the body. Secondly that it digeſteth and reſolueth fleame, openeth the veines, & ſtirreth vp nature to expell it. Thirdly that it auoideth red choler by vrine, and other inſenſible euacuations, which is to bee vnderſtoode of white Wine or Claret, and ſuch like weake wines, and not of ſtrong wines, for they inflame the Liuer and breed choler. Fourthly it expelleth melancholy, & through contrariety of nature amendeth the noyſomneſſe of that humor. For whereas melancholy engendreth heauineſſe, faintneſſe of heart, and couetouſneſſe; Wine engendreth ioy, boldneſſe, ſtoutneſſe of ſtomacke and liberalitie. Fiftly it reſolueth and eaſeth all ſortes of laſſitude and wearineſſe: for it reuiueth the reſolute ſpirites againe abundantly, and comforteth naturall vertue, and taketh away or diminiſheth ſuch ſuperfluous moyſture as remayneth in the muſcles, ſinewes & ioynts. Alſo the commodities of Wine are well ſet forth by the Poet Ouid as followeth.

Life & wine agree in nature.

3.1.*doct.*2. *cap.*8. Fiue vertues of wine vſed moderately.

1

2

3

4

5

*Lib.*1.*de arte amandi.*

Vina parant animos, faciuntq; caloribus aptos,
Curafugit, multo diluiturq; mero.

Tunc

Tunc veniunt risus, tunc pauper cornua sumit,
Tunc dolor & cura, rugáque frontis abit.
Tunc aperit mentes, auo rarissima nostro,
Simplicitas, artes excutiente Deo.

And now to turne my talke to Students, I thinke (as it hath beene saide of old) that Wine drunke moderately, sharpeneth the witte. The reason is alleaged by Arnoldus vpon *Schol. Sal.* Because of good Wine more than of any other drinke, are engendred & multiplied subtile spirits, cleane and pure. And this is the cause (saith he) why the Diuines that imagine and study vpon high & subtile matters, loue to drinke good wine: wherin he erred not much in mine opinion from the custome of the old Clergie, for they loued a good cup of Wine, as well as any men aliue. But I aduise all Students, such as be Students indeed, because they haue commonly feeble braines, if not by nature, yet through studie, to refraine from strong wines, because they distemper the braine, & cause drunkennesse ere a man be ware. Besides that, strong wines are hurtfull to them whose liuer and stomacke it hot, because they inflame and burne their bodies inwardly: wherfore they are vtterly to be eschewed, or not to be vsed except they be wel alayed with water. But such as haue strong braines, that is to say, not lightly ouercome by the vapours and fumes which ascend frō the stomacke, may boldly drinke any kinde of wine that they like, so they kepe a measure, for otherwise they fall into drunkennesse as well as they that haue weake braines: which vice, as it is odious to God, & without repentance disheriteth vs from his heauenly kingdome: so it is most hurtfull to our bodies, & if it be often vsed causeth chiefly sir inconueniences, as Auicen teacheth. First it weakneth and corrupteth the liuer, making it vnable to change the nourishment into bloud, whereof ensueth commonly either Dropsie or Leprsy. Secondly, it marreth the braine, and killeth the memorie, whereof commeth madnesse or forgetfulnesse: therfore it

Cap. 8. Why wine moderately taken sharpeneth the wit. Diuines loue wine & why.

Strong wines ill for Students.

1. Cor. 10. 10. *3. 1 Doct. 2. Cap.* 8.

Six inconueniences of drunkennes.

is ſaid, That Wine is the deſtruction of the memorie.

3 Thirdly, it weakneth the ſinewes, which is the cauſe that drunkards tremble both with head and hands, as well in

4 youth as in age. Fourthly, it breedeth diſeaſes of the ſi-

5 newes, as the Crampe and Palſey. Fiftly, it engendreth Apoplexies, and the falling euill, through ouermuch moiſture of the braine, ſtopping the waies of the ſpirits to the

6 inferiour members. Sixtly, it bringeth oftentimes ſodaine death, by too much repletion. Notable therefore is

Iſocrates againſt drunkenneſſe. that counſaile of Iſocrates in his oration *ad Demonicum*, and diligently to bee followed of all Students: And ſpecially auoide banqueting: and if it happen that thou be preſent at it, yet riſe and goe thy way before thou bee drunken, for when the minde is ouercome with wine, it is like to a charret, which hauing caſt off his guide, runneth to and fro without order. According to that ſaying of the auncient Poet Theognis,

Theognis againſt drunkenneſſe. Thus tranſlated by Iacobus Schegkius.

Immodico cuicunq; mero præcordia feruent,
Haud linguam & mentem continet ille ſuam.
Turpia quæ loquitur, recidunt ſine pondere verba
Ebrius ac nullo cuncta pudore facit.
Diceret haud quæ ſobrius, hæc effert bene potus,
Si ſapis à nimio diſce cauere mero.

So that the exceſſe of Wine is to be auoided, and not the Wine, for ſo he writeth in another place:

Inſt. lib. 1. cap. 10 *Pocula quæ caruere modo, mihi credo nocebunt,*
Viua tamen modicè ſumpta iuuare ſolent.

Why Students in theſe dayes come not to ſuch perfect knowledge as they haue done in time paſt. And the exceſſe of Wine is the cauſe as Leonardus Fuchſius writeth, why few young men that be ſtudents, come to profound knowledge & ripeneſſe in theſe dayes: for firſt immoderate drinking Wine maketh them diſordered and vnruly: and next it weakneth and dulleth the ſtrength and force of the wit & minde. Wherefore he admoniſheth all ſtudents to haue thoſe golden verſes of Eobanus Heſſus not onely imprinted in their mindes, but alſo ingraued

graued in some table in their chambers or closets, to the intent that they may haue them alwaies before their eies. For so it might happily come to passe, that by the often reading and looking vpon them, they might eschue drunkennesse, as a most detestable vice procuring to them certaine destruction. The verses be these.

Hessus against drunkennesse.

Immodici sensus perturbat copia Bacchi:
Inde, quis enumeret, quot mala proueniant?
Corporis exhaurit succos, animiq; vigorem
Opprimit, ingenium strangulat atq; necat.

Whereof Ciceroes onely sonne Marcus may be a notable example to all Students, who being brought vp after the best manner as you may suppose both at Rome vnder his fathers gouernment, & at Athens vnder Cratippus, the Prince of Philosophers of that age (as Cicero calleth him in sundry places,) did yet degenerate through intemperancie, that hée was more famous for his drinking, then for his learning. For hée was called Marcus Bicongius, as Plinie reporteth, that is, such a tosspot, as would quaffe or carouse a galon or two at a time. Wherefore Plato that diuine Philosopher vtterly forbiddeth Wine in youth vntil they be past two and twentie yeares of age, because saith hée, you must not put fire to fire. And Galen not onely forbiddeth children Wine, because they being of hot and moist temperature, should thereby become ouer hot, and their heads filled with vapours, whereof sometimes ensueth the falling sickneſſe (as Aristotle affirmeth) but also he forbiddeth yong men wine vntill they be fiue and thirtie yeares of age, because it maketh them prone to wrath and lecherie, and dulleth and troubleth the wit and reason. But to old men, wine is as sucke to young children: and is therefore called of some, old mens Milke, and the strongest wines for them are best, except they be cholericke: for old folkes are cold, and good wine heateth: they are heauy and full of melancholie, and wine maketh them merry & reprosseth melancholinesse:

2. *de legi.* Young men should drinke no wine.

Wine is good for old age.

cholinesse: they commonly scape ill, and Wine maketh them scape well: they are disposed to oppilations, and Wine openeth. So that wine to old folkes is most commodious, although to youth it bee hurtfull, vnlesse it be temperately taken. Yet I read in Arnoldus vpon *Schola Salerni*, that surfetting and drunkennesse is somtime expedient, because thereby wee fall to vomit, whereof ensueth cleansing of the stomacke, and preuenting of many ill diseases of long continuance; and this opinion is fathered vpon Hippocrates; for so saith Arnoldus; Hippocrates counsaileth vs to be drunke once in a moneth, that so wee might be procured to vomit. But I will not say that Hippocrates counsaileth vs to be drunken once in a moneth, that therby may come vomit; for I rather thinke it the counsaile of some Arabian Physicion: but this I know to bee true, that Hippocrates biddeth one to vomit euery moneth two daies one after another, that the second day may auoide that which the first could not, and this is approued by Galen: and *Scho. Sal.* is of the same iudgement, where it is said:

Cap.15. To be drunken once in a moneth allowed of some Physitions.

Quolibet in mense & confert vomitus, quoque purgat
Humores nocuos stomacho, anfractus lenat omnes.

Lib.51. de vsu. par. cap.4. Cap.107.

But to procure vomit through excesse, & drunkennesse, as it is vngodly, so it is beastly, & doth more hurt the stomack, the braine, the brest, & all partes of the body than it doth profit by euacuation of fleame and choler: wherefore if any be desirous to vomit, let them rather go to the Sea, or drink Salet oile (as I haue shewed before in the chapter of Olines) or vse *Assarabacca*, or *Helleborus*, by the aduise of some discreet Physicion, & let Wine be vsed according to the first institution, that is, to make men mery, & not to make men drunke. For the vse of vomit, either by surfeting, or by medicine, is greatly disallowed of the best learned Physicions of our time, namely of Leuinus Lemnius in his first booke of complexions where he saith: Let no man that desireth to liue till he be old, vse vomitting often,

ten, specially if hée be long and round necked, either very slender or very grosse bodied, or strict and narrow brested. But he that leadeth his life temperately, shall not neede to seeke any helpe by vomiting, for conseruation & maintenance of his health. And touching Hippocrates opinion before mentioned, hée saith: that this reuerend and aged Physition in that place exhorteth no man to vomit for any wholesomnesse that is therein, but iudgeth such manner of euacuation, to be expedient for them that with excesse and immoderate feeding haue surfetted, or whose stomackes through cruditie and corruption, of the meate and drinke before eaten, belch vp some stinking fumes, whereof the one commonly happeneth in cold stomackes, and the other in hot: hitherto Lemnius. And if any be disposed to drinke Wine, they may learne to chose good Wines by fiue properties: First by the colour, as white, red, claret. Secondly by the taste, as sweet, soure, rough, light. Thirdly by the sauour or smell, as fragrant or otherwise. Fourthly, by the substance, as thick, thinne, cleare or muddy. Fiftly by the age, as new or old. All these properties saning the last, are set forth in *Schola Salerni* as followeth:

For whom vomit is expedient.

How to chuse good wine by fiue properties.
1
2
3
4
5
Cap. 10.

Vina probantur odore, sapore, nitore, colore,
Si bona vina cupis, quinque hec laudantur in illis,
Fortia, formosa, & fragrantia, frigida, frisca.

So that three senses are the chiefe iudges of wine. The eie for the colour and consistance, the tongue for the taste, the nose for the sauour. And all these must be applied to wine in the kinde, as for example, if Claret wine haue a right claret colour, if it be in sauour, in taste, in thinnesse, or thicknesse, in age accordingly, then may you be bould to call it good Claret. And so of all other sortes *in suo genere*. But it shall be necessary that I speake somwhat more of these properties. And first, touching the colour I haue this lesson in Galen. No white wine is greatly hot: for that

The choise of wine standeth chiefely in three senses.

Lib. 3. de vict. ra. in mor. acut. com. 6.

White wine leaſt hot.

which is very hot, is yellow, like gold, or darke yellow, or red, & ſweet. But white Wine heateth leaſt of all. Whereby I learne that white wine inflameth or heateth leaſt of all Wines, which is to be vnderſtood of one kind and of one country, as I haue ſhewed before. Beſide this, white Wine is leſſe fumiſh and leſſe vaporous than other, and therefore leſſe annoyeth the head. And it prouoketh or cauſeth one to piſſe more than other, whereby it is proued to be more pearcing than other wine, & to haue greater ſtrength to open. And for theſe properties I thinke white Wine more conuenient for Students than any other. Also this kind of wine is good for thoſe that would be leane or ſlender, becauſe it nouriſheth little. But red Wine & Claret nouriſh more, becauſe they are ſone conuerted into bloud, and eſpecially the red, for that is hotter than white Wine, and nouriſheth more than Claret. Wherefore it is reckoned in *Schola Sal.* for one of thoſe three things which be moſt nouriſhing, as

White wine procureth vrine.

White wine good for thoſe that would be leane.

Cap. 8.

Ova recentia, vinarubentia, pinguiaſura.

So that Claret wine for nouriſhing may ſeeme to be in a meane betweene white and red. Yet red wine, if it be a deepe red inclining to blacke as Raiſis, being much drunken, cauſeth two inconueniences, as it is in *Scho. Sal.*

Cap. 12.

Si vinum rubrum nimium quando q; bibatur,
Venter ſtipatur, vox limpida turpificatur.

Red Wine bindeth.

A good medicine for a laske.

It bindeth the belly & maketh hoarſeneſſe. Yet ſometime it is neceſſarie, eſpecially for ſuch as by debilitie of ſtomacke are laxatiue, and can hold nothing. And I haue cured many of a laske, growen in a manner to a fire, only by giuing them firſt in a morning and laſt in the euening, a good draught of red wine well ſpiced with Cinnamon, and the powder of the pill of a pome Granat. But Wines that be yellowiſh, & ſweete withall, as Malmſey, Muſcadell, and ſuch like, as they are moſt hot, ſo be they very nouriſhing, as it is in *Schola Salerni.*

Cap. 11.

Corpora

Corpora multùm augent tibi dulcia candida vina.

The reaſon is, becauſe the ſweete wines through their ſweeteneſſe, are greedily drawen of the members. Wherefore they are good to be vſed of ſuch as be leane, & weake and low brought, and ſo haue I proued Muſcadell excellent in a waſte or conſumption. Now concerning the age of Wine, Dioſcorides writeth: old wine hurteth the ſinewes and ſenſes, new Wine puffeth vp and is hardly digeſted. But betweene both is wholeſome. And this muſt be applied to wines after their kind. For ſome will abide longer in their ſtrength and verdure, and others will ſooner pall: but new Wine or Muſt in no wiſe wholeſome. For as it is in *Schola Salerni*, it breedeth fiue inconueniences, as followeth:

Sweete wine for whom it is good.

Lib.5.cap.7.

New wine vnwholſome.

Impedit vrinam muſtum, ſoluit citò ventrem,
Hepatis emphraxim & ſplenes generat, lapidemq;.

Cap.26.

That is to ſay, new Wine letteth the vrine, it looſeth the belly, it ſtoppeth the liuer & ſplene, & breedeth the ſtone.

And now to diſcuſſe this queſtion, whether or no it bee good to drinke Wine faſting, I know there bee many that in a Morning for their breakfaſt, in the colde time of the yeare vſe to drinke a draught of ſtrong Wine, as Muſcadell or Malmſey, and to eate toaſtes dipped therein, and that they thinke to be very wholeſome and reſtoratiue, eſpecially for old folkes. But they are reproued by Fuchſius ſaying: We muſt eſpecially beware, that in the morning faſting we vſe not ſtrong Wine, or toaſts dipped in wine, (as the manner of noble men is) becauſe therby great diſcommoditie commeth to the body, and very dangerous diſeaſes. Yet I reade in *Schola Salerni*:

Whether wine be good faſting.

Inſt.lib.2.ca.8.

Cap.54.

Bis duo vina facit, mundat dentes, dat acutum
Viſum, quod minus eſt implet, minuit quod abundat.

Toaſtes dipped in wine wherefore they are good.

That is to ſay, toaſted bread dipped in Wine cleanſeth the teeth, ſharpneth the ſight, digeſteth that which is vn-

digested, and reduceth superfluous digestion to a meane. And Master Securis affirmeth in his Almanacke *Anno*, 1580. that his father, who was a doctor of Physicke, vsed in a morning a péece of a toast dipped in Muscadell in the Winter, and in Claret wine in summer, drinking after it a draught of the same Wine. So that it is not altogether vnwholesome to drinke Wine next the heart, so there be respect had to the time, to the countrey, to the age, to custome. Some I haue knowen to steep a branch of Wormwood all night in a cup of Claret or White wine close couered, and the next morning after to streine it, and warm it and drinke it fasting: others to clense their reines and bladder, vse to steepe ouernight a rote or two of Perseley slit and somewhat bruised, and a little liquorice in White wine or racked rhenish, & to streine it in the morning after, and warme it, and drinke it for their breakfast. But these be rather medicines than simple drinkes, the first to clense the stomacke, the latter for the stone. And so I conclude this treatise of Wine: that white Wine is best fasting and betweene meales: Claret Wine with meate, and Sacke after meate.

An easie practise to clense the stomacke.

An easie medicine for the stone.

Of Ale and Beere. Chap. 218.

Cerusia or *Cerenisia* is Latin as wel for Ale as Bére, howbeit in qualitie these drinkes differ greatly. For though both Ale and Bére be made of like matter & substance, that is to say, of barley, wheate or oates, yet there is great difference in the making, as good brewers can tel. And one thing more is vsed in the making of Bére than Ale, which is hoppes. So that Ale requireth two ingredients, that is water and malt; & Bére is made of three things, that is water, malt, and hoppes: of which the first two be cold of nature, and the third is hot. These two drinkes are not mentioned in Hippocrates and Galen, (as I suppose) because they are vsed onely in these North parts

The difference betweene Ale and Beere.

partes of the world. And as for Ale, I can neither heare nor read (saith Master Eliot) that it is made and vsed for a common drinke in any other Countrey than England, Scotland, Ireland and Pole. And in England no doubt Ale was the more ancient drinke and more vsuall, as it is at this day in the North parts of the Realme, where they can not yet tell how to make Bére, except it be in Cities or Townes, or in men of worshipps houses. And touching Ale, which is best, in *Schola Salerni* there be fiue properties noted as followeth: Cap. 17.

Non sit acetosa hæc cerusia sed bene clara,
Da validis coctа granis, satis ac veterata.

That is to say, good Ale must not be soure, it must be cléere, and made of good corne, well sodden, stale and well purged. But if you come as a stranger to any Towne and would faine know where the best Ale is, you néede do no more but marke where the greatest noise is of good fellowes, as they call them, and the greatest repaire of Beggers. But withall take good héede that Malt be not aboue Wheate before you parte. For it is worse to bée drunke of Ale than of Wine, and the drunkennesse endureth longer: by reason that the fumes and vapours of Ale that ascend to the head are more grosse, and therefore can not bée so soone resolued as those that rise vp of Wine. If you aske me the question whether Ale or Bére be more wholesome, I say that Ale generally is better, namely the small Ale, which is vsed aswell in sickenesse as in health: and that for good cause, considering that Barley whereof it is made, is commended and vsed in medicine in all parts of the world, and accounted to be of a singular efficacie in reducing the bodie to good temper, specially which is in a distemperance of heate. And for this purpose that kinde of Ale, which at Oxford is called Sixténes, is principall, as by common experience is proued both in hot

How to know where the best ale is.

Whether Ale or Beere be better.

Sixteenes.

hot seasons of the yere and in hot diseases. But Bere for the heate thereof by reason of the Hoppes, is not so comendable in sicknesse, and therefore generally not so wholsome. Howbeit in health it is very profitable drinke (so it be not strong) for such as be cholericke and haue hot stomackes. For beside the vertue of nourishing which it hath of the corne whereof it is made, it hath also a medicinable propertie of the Hoppes, whereby it prouoketh vrine, and expelleth some choler by siege. Wherefore in them that vse it moderately, it encreaseth strength as appeareth plainly by the view of those nations that vse it most, for they be strongest and fairest. Beside that, it doth not so some hurt the sinewes, nor cause ach of the ioynts as wine doth. But *Schola Salerni* reckoneth eight properties which may be indifferently applied to Ale or Bere as followeth, but chiefly of Bere:

The vertue of Beere.

Cap. 46.

Crassos humores nutrit cerusia, vires
Praestat, & augmentat carnem, generat q; cruorem.
Prouocat vrinam, ventrem quoque mollit & inflat,
Frigidat & modicum &c.

That is to say, Ale or Beere maketh grosse humours, encreaseth strength, encreaseth flesh, and breedeth bloud, prouoketh vrine, looseth the belly and puffeth vp, and cooleth moderately. Of which eight (in my iudgement) the first foure doe belong chiefely to Ale, and the latter foure to Bere. For Bere doth more prouoke vrine and more mollifie and inflate the bellie, and cole more than Ale. Yet it coleth more or lesse, as it is stronger or smaller, and according to the Malt whereof it is made. For Bere or Ale being made of Wheate malt inclineth more to heate, for Wheate is hot. If it be made of Barley malt, it inclineth more to colde, for Barley is colde. And if it be made of Barley and Oates together, it is yet more temperate and of lesse nourishment. Yet if a man

Eight properties of Ale & Beere.

The vertues of Beere.

would

would exactly scanne the temperature of Beere, Fuchsius saith: Seeing for the most part there is felt no small bitternesse in Beere, there is no doubt but all Beere is hot: and how much more bitter it is, the hotter it is. But notwithstanding, I thinke that Poppes in Beere maketh it colder in operation, because (as I saide before, it purgeth choler. And to me verily it is much colder than Ale of like strength, hauing a cholericke stomacke, and liuer inflamed. Neither doe I thinke that Beere more engendreth rheumes and distillations than Ale, although I know many to be of a contrary opinion. But by experience of mine owne body I can testifie, that after I left Oxforde and dwelled in the countrey, where Ale is the more common drinke, I was no lesse troubled with a rheume, but rather more, than when I continued at Oxforde and dranke nothing but Beere. Wherefore I think rather that the chiefest cause why we are now more disquieted with rheumes than our forefathers were, is our excesse and surfetting, and delicate feeding, whereof commeth crudities, & crudities breedeth rheumes, and rheumes are the occasion of the most part of diseases that happen to men. Wherefore the Greeke Poet Theognis most truely hath written, That surfet hath destroied more than famin. Yea I dare say, that more die through surfet than by the sword. Wherefore I thinke of rheumes as Galen writing vpon Hip. thinketh of the Gowt. Hippocrates saith, Gelded men neuer haue the Gowte, neither are they bald. Whom Galen expoundeth in this manner: In the time of Hip. very few were troubled with the Gowt, by reason of their great temperance and moderate life: but in our time, for that riotousnesse, and pleasures are growne to the full, an infinite number are troubled with the gowte, for some neuer exercise themselues, and drinke strong Wines next their heart; and vse immoderate lust: others if they offend not in all these, yet they erre in one or other. Euen so I say of rheumes, that in time past,

Lib. 2. Inst. S. Cl. 2. cap. 11.

Beere more cold in operation than Ale, and better for cholericke folkes.

Whether Beere breeds rheumes.

The very cause of rheumes.

Com. 6. Apho. 28.

A plaine paterne of our time.

Wine and women great occasions of the gowt.

paſt, when men vſed more frugalitie and temperance than now they doe, they were not ſo much troubled with diſtillations. But now by reaſon of too much idleneſſe and intemperance, rheumes doe more abound, and the gowte alſo. For the gowt is the daughter of a rheume. And thoſe things that breed rheumes, doe likewiſe breed the gowte in ſuch as be giuen thereunto, as Slothfulneſſe, ſurfet, immoderate luſt, much Wine and ſtrong, vſed faſting. He therefore that will bee free from rheumes and gowte, muſt auoide idleneſſe, ſurfet, letcherie, much wine and ſtrong, eſpecially faſting: and not condemne Beere as hurtfull in this reſpect, which was ſo profitably inuented by that worthie Prince Gambriuius *Anno* 1786. yeares before the incarnation of our Lord Jeſus Chriſt, as Lanquette writeth in his Chronicle.

Two chiefe cauſes of rheumes, *Otium & intemperantia.*

The chiefe cauſes of the Gowte.

Who inuented Beere and when. *Fol.* 25 *pa.* 2.

Of Cyder. Chap. 219.

The fifth kinde of drinke vſuall here in England, is Cider. Howbeit Cider is not in ſo common vſe any where within this land as in Worceſter-ſhire, and Glocekerſhire, where fruites do moſt abound. And maruell it is to ſee how plentifull apples and Peares are in thoſe countries, inſomuch that euerie hedge almoſt in the common fields, and by high way ſides, are full of good fruits. And if a man trauell through that Countrey, when they be ripe, he ſhall ſee as many lie vnder his horſe feete, as would in ſome places of England be gladly gathered vp, and laied in feare vnder locke and key. Cider is for the more part cold in operation, and is better or worſe, according to the fruit whereof it is made: in reſpect of the coldneſſe it is good for them that haue hot ſtomackes, or hot liuers. Yet if it be vſed for a common drinke (as Maſter Eliot reporteth) it maketh euen in youth, the colour of the face pale, and the ſkin riueled. It cannot bee verie wholeſome in any condition, conſidering that fruits doe

Worceſter ſhire & Gloceſter ſhire moſt fruitfull.

ingender

ingender ill humours. Yet it is best after Christmas and about Lent. That Cyder which is made of pure Peares, (commonly called Pery) being drunke after winter, is like in taste to a small white or Rhenish wine, but it differeth much in operation. Pery.

Of Whey. Chap. 220.

The sixth sort of drinke vsually is Whey, the nature whereof I haue declared before in the Chapter of Milke. And thus much more will I adde, that if it be clarified, it is passing good for such as haue hot stomackes, or hot Liuers, especially in May, and for them that be costiue. And if you would vse it to cole the liuer, then boyle it in Endiue, Succorie, Violet leaues, Harts-tong, Horrell, Dandelion. And if you would vse it for an itch, or breaking out, then boile it in Fumitorie, Strabions, Liuerwort, Hop leaues. Also Fumitorie and Agrimony boyled in clarified Whey, and often vsed do not onely kill an itch, but also preserue the Liuer from corruption. You must boile it to the halfe, and then straine it & drinke it fasting, and fast two houres after it. Whey for an hot Liuer. Whey for an itch.

Of Metheglin. Chap. 221.

The seuenth kinde of drinke is Metheglin, which is most vsed in Wales, and in the Marches of Wales. It is made of hot herbes, Honie and water. And if any list to make it, he may take of all sorts of garden herbes a handfull or two, and let them boyle in twise so much water as he would make Metheglin, and when it is boyled to the halfe, and coled and strained from the herbes, then take to euery two galons of the water, one galon of Honie. Let it boyle well and scum it cleane, then put it vp into some vessell, and put Barme vpon it, and let it stand three or foure daies, then cleuse it vp as you do Beere or How to make Metheglin.

Ale,

Ale, and put it into some barrell, and so let it stand three or foure moneths, then draw it & drinke it at your pleasure. If it bee perfectly made and not new, it is a verie good drinke for Winter season, chiefly for olde folkes, and such as be flegmatike, or haue cold stomackes, or bee troubled with the Cough. It is best in a morning well spiced with Ginger. There is also another kind of drinke very like to Metheglin, which is called Mead or Meath, and is made of one part of Honie, and foure times so much of pure water, and boyled vntill no skimme doe remaine, and is much commended of Galen, drunke in Summer for preserving of health. For if it be well made, it clenseth the breast and lungs, causeth a man to spit easily, and pisse abundantly, and purgeth the belly moderately. Thus much concerning those seauen sortes of drinkes which bee in common vse among vs, which may well be called simple drinkes, for of these, sundry others are as it were compounded or made for our necessities, but yet rather vsed as medicines than with meats: such is *Aqua Vitæ, Aqua Composita, Rosa Solis*, Doctour Steuens water, Cinnamon water, Hippocras, Bragget, Buttered Beare, and such like: of which I shall speake particularly, for the behalfe of Students, who néede now and then such comfortable drinkes.

Meade or Meath.

To make Aqua vitæ. Chap. 222.

TAke of strong Ale, or strong Wine, or the lées of strong Wine and Ale together, a gallon or two as you please, and take halfe a pound or more of good Liquorice, and as much Annise séedes: scrape off the barke from the Liquorice, and cut it into thin slices, and punne the annise grosse, and stepe altogether close couered twelue houres, then distill it with a Limbecke or Serpentine. And of euery gallon of the liquor you may draw a quart of reasonable good *Aqua vitæ*, that is, of two galons two quarts

quarts. But se that your fire be temperate, and that the head of your Limbecke be kept colde continually with fresh water, and that the bottome of your Limbecke bee fast luted with Rye dough, that no ayre issue out. The best Ale to make *Aqua vitæ* of, is to be made of Wheate malte, and the next of cleane Barley malte, and the best Wine for that purpose is Sacke.

To make Aqua composita. Chap. 223.

TAke of Sage, Hysope, Rosemarie, Hynt, Spike or Lauender leaues, Marioram, Bay leaues, of each like much, of all, foure good handfulles to one galon of liquour. Take also of Cloues, Mace, Nutmegs, Ginger, Cinnamon, Pepper, Graines, of each a quarter of an ounce, Liquorice and Annise, of each halfe a pound: beate the spices grosse, and first wash the herbes, then breake them gently betweene your hands. Use the Liquorice and Anise as is aforesaid in *Aqua vitæ*, then put altogether into a Gallon or more of good Ale or Wine, and let them stepe all night close couered in some vessell of earth or wood, and the next morning after distill them, as you doe *Aqua vitæ*.

To make Rosa Solis. Chap. 224.

FIrst because this worde beareth the name of a certain herbe called *Rosa Solis*, which is not euery where, nor at all times to bee found, it shall be necessary to speake somewhat concerning the gathering of the same. I finde by experience that it groweth most plentifully in marish grounds and Fennes, and is most flourishing in June, July, and August. In Lankashire in their mossie grounds where they digge their turues, there is great store of it, and there the common people do cal it youth grasse, & they think that it rotteth sheepe, howsoeuer it preserueth men. The growing of Rosa Solis.

If

If it be gathered about none, you shall find vpon it like as it were an oyle or a dewe, and if you touch it with your fingers, they will be slimie. When you would occupie it, gather it in drie weather and about the mid time of the day, and picke it cleane from dirt and pelse, and cut off the rootes, or if it be ranke, you may cut it hard by the rootes in gathering. Now when you haue prepared it in this order, and would compounde *Rosa Solis*, take a pottle of good *Aqua vitæ*, or *Aqua Composita*, and put into it two good handfulles or more of the herbe called *Rosa Solis*, and halfe a pound of fine Sugar, halfe an ounce of whole Mace, of Ginger pared, of Nutmegges, of Cinnamon, of Annise seedes, all grosse beaten in a morter, of eche halfe an ounce. Liquorice an ounce, first made cleane from the barke, then cut in small pieces and a little punned, Dates foure ounces cut small, and the stones and the white skinne that is within taken out: put altogether into a large pot or bottle, and stoppe it close, and so let it stand for three Moneths, shaking it or stirring it together now and then; afterward (if you list) you may straine away the stuffe, or let it remaine in all the yeare, and when you would occupie some of it, cast a cloth ouer the mouth of the bottle, to keepe in the Spices. Some do put in red Rose leaues also in making.

How to make Rosa Solis.

Another way to make *Rosa Solis*.

I Learned also another way to make *Rosa Solis* of an honest Gentlewoman, in this manner. Take of strong Ale or Wine two gallons, of Annise seedes and Liquorice of each halfe a pound, beate them grosse. Take also of Rosemary, Sage, Time, Camomil, Sauorie, Mint, Anens, Fenell, Dill, Pellitorie, Lauender or Spike, Hyssope, Roses, of each halfe a handfull, of *Rosa Solis* three or foure handfuls, and put all into the Ale or Wine: then

take

take of Cinnamon, Cloues, Mace, Nutmegges, Ginger, Graines, Long pepper, Galingale, of each a quarter of an ounce, beate them grosse, and put them to the other, & let all steepe together twelue houres, in some vessell of wood or earth close couered, then distill them, & of the two gallons, you may well draw two quarts, and will bee as *Aqua composita*, which after you may colour in this wise: put into one glasse or two, and put to it for either quart, two ounces of browne Sugar Candy, and as much of Dates drawed, as I haue shewed before, and put euerie time fresh *Rosa solis*, as much as may go into the glasse vntill it haue the colour of the herbe: and if you will haue it quickly to receiue colour, you may set the glasse warily within a Stillatory, vpon such things as you distill, and still neuertheless, neither will the glasse lightly breake, especially if it be full.

To make Cinamon water. Chap. 225.

HOw Cinnamon water should bee made, I haue partly declared before in the treatise of spices. Notwithstanding, I will here set forth other wayes to make it, drawne out of Gesner. Take of Cinamon one pound grossely beaten, on the which powre a wine quart of pure water, which being close couered, let stand to steepe 18. houres, after distill it as ye do *Aqua vitæ*.

Another way.

TAke of the best Cinnamon finely brought to powder in a morter, but not searsed half a pound: this so charily powre into the distillatorie body, that none cleaue to the sides falling in, on which powre three quarts of cleare Conduit water, then set on the head close to the body, after distil it in the beginning with a very soft fire, and encrease the fire by little and little, as you see the droppes

come either quicke or slowly. But the best way to make Cinnamon water, is that which I haue shewed where I speake of Cinnamon it selfe.

To make D. Steuens water. Chap. 226.

TAke a gallon of good Gascoyne wine, then take Ginger, Galingale, Canell, Cinnamon, Nutmegges, Graines, Cloues, Mace, Annise seedes, Fenell seeds, Caraway seedes, of euery of them a dragme. Then take Sage, Mint, redde Roses, Time, Pellitory of the wall, wild Marioram, Rosemary, wilde Time, Cammomill, Lauender, Auens, of euery of them one handfull, beate the spices small, and bruise the herbes, and put all into the Wine, and let it stand twelue houres, stirring it diuers times, then still it in a Limbecke, and kepe the first pint of the water, for it is the best: then will come a second water, which is not so good as the first.

The sundry vertues and operations of the same many times prooued.

THe vertues of this water be these. It comforteth the spirits, and preserueth greatly the youth of man, and helpeth inward diseases comming of colde, against shaking of the palsey, it cureth the contraction of sinewes, & helpeth the conception of women that be barren, it killeth wormes in the belly, it helpeth the colde gowt, it helpeth the tooth ache, it comforteth the stomack very much, it cureth the cold dropsie, it helpeth the stone in the bladder & reynes of the backe, it cureth the canker, it helpeth shortly a stinking breath, & who so vseth this water, now and then, but not too often, it preserueth him in good liking, and shall make one seeme young very long. You must take but one spoonefull of this water fasting, but once in seuen daies, for it is very hoat in operation. It pre-

preserued Doctor Steeuens that he liued 98 yeare, whereof twentie he liued bedred.

A Censure vpon Doctor Steeuens water. Chap. 227.

Thus much I find written both touching the making and touching the vertues of Doctor Steeuens water. But how true it is I refer to euery mans owne experience. I for my part hauing made it right according to the prescription, found the water so weake of the Wine, so strong of the herbes, so vnpleasant in taste, that I was faine to distill it againe, & to make it after another manner. So taking double the spices aforesaid, that is of euery sort a quarter of an ounce, and of euery kinde of herbe but halfe a handfull and not Gascoyne wine but Sacke, or very strong Ale, I made a water very strong in taste, and as I suppose of great vertue in all the properties aforesaid. This whoso list to trie shall finde true, and let no man condemne me vntill he haue proued.

To make Hippocras. Chap. 228.

Take of Cinnamon two ounces, of Ginger halfe an ounce, of Graines a quarter of an ounce, poune them grosse, and put them into a pottle of good claret or white wine, with halfe a pound of Sugar, let all stepe together a night at the least close couered in some bottell of glasse, pewter, or stone, and when you would occupie it, cast a thinne cloth, or a peece of a boulter ouer the mouth of the bottell, and let so much runne through as you will drinke at that time, keeping the rest close, for so it will kepe both the spirit, odor and vertue of the wine and spices; and if you would make but a quart, then take but halfe the spices aforesaid.

Another way. Chap. 229.

TAke a gallon of Wine, an ounce of Cinnamon, two ounces of Ginger, a pound of Sugar, twenty Cloues bruſed a little in a morter, twenty corns of Pepper groſſe beaten, let all theſe ſtepe together a night or more in a bottle or pot cloſe ſtopped, as before. To halfe the Wine take the ſtuffe.

Another way excellent for a weake ſtomacke. Chap. 230.

TAke Cinnamon halfe an ounce, Ginger a quarter of an ounce, Cloues, long Pepper, Nutmegges of each halfe a quarter of an ounce, beat them all groſſe, and with halfe a pound of Sugar mixe them together in a pottell of pure white wine or Claret. Let all ſoke twelue houres, or all night in a cloſe pot or bottell, and when you would occupie of it, caſt a cloth ouer the mouth of the pot, and ſtraine it & vſe it at your pleaſure: And if you liſt to make but halfe the quantity, then take but halfe the Spices and Sugar, and vſe it as before.

Another. Chap. 231.

TAke an ounce of Cinnamon, halfe an ounce of Ginger, Galingale and Graines, of each a quarter of an ounce, Cloues halfe a quarter, beate them groſſe, white Sugar halfe a pound, of the beſt Wine a pottell. Vſe it as before.

To make Nectar after Arnold, which is a notable reſtoratiue. Chap. 232.

TO a pinte of Malmſey or Muſcadell take of Ginger pared, Cloues, Cinnamon, of each a quarter of an ounce,

ounce of Graines halfe a quarter, Sugar, two ounces, Muske a graine. Vse it as before.

Sugred Wine for such as be in a consumption. Chap. 233.

TO three pints of good Wine take two pounds of Sugar, let it boyle vntill it come to the thickenesse of Line Hony, the vse whereof is with liquide meates or drinkes. It may stand in stead of meate and drinke and will refresh nature sufficiently. Or else take one pound of the best Sugar to three pints of Wine, let them be sod with a soft fire in manner of a Syrupe, keepe it and vse it with two parts of water, or otherwise, as neede requireth. It is good for olde persons, colde and feeble, and in whom naturall moysture and heate are diminished.

Hipocras made with water. Chap. 234.

TAke of chosen Cinnamon two ounces, of Ginger scraped halfe an ounce, long Pepper, Graines, Galingale, of each a dragme, Nutmegs, Cloues, Mace, of each halfe a dragme, Spring water three quarts, let it boyle to the halfe or to one quart, then straine it hard through a cloth, and put to it halfe a pound of Sugar, boyle it a little againe & skimme it, then put it into some close pot and vse it. To make Hippocras of *Aqua vitæ*, excellent for one that is very weake. Take a quart of *Aqua vitæ*, and put it in a glasse, then take two ounces of Cinnamon, one ounce of Ginger, two penyworth of Cloues, as much of Graines, a peny worth of Nutmegs, beate them all grosse, and put them to the *Aqua vitæ*, and shake it together euery day often for nine dayes together, then drinke it with Wine or Ale, halfe a spoonefull or a quarter, with halfe a pint of Ale.

Hipocras to preserue in time of pestilence. Chap. 235.

TAke of the best Wine a pottel, halfe an ounce of *Angelica*, Nutmegges two drammes, Galingale, long Pepper, Coriander, Ginger, Bole armoniack, of each a dramme, Cinnamon three quarters of an ounce, Sugar halfe a pound, vse them as before is said, & drink thereof alwaies fasting a good draught.

Hippocras laxatiue for any feuer. Chap. 236.

TAke of Sena an ounce, of Rubarb and Agaricke, of each two drams, Cinnamon halfe an ounce, Cloues, Mace, Graines, of each a quarter of an ounce, Ginger, Annise, Coriander *Nigella Romana*, of each a dramme, Sugar half a pound, white wine or claret a pottell, make it as before is said.

To make wormewood wine vpon the sodaine to comfort a weake stomacke. Chap. 237.

TAke *Aqua vitæ* and Malmsey like much, and keepe in it some leaues of wormewood dried. Of this you may take a little spoonefull, and so mixe it with a draught of wine, and so giue it to drinke.

To make Bragget. Chap. 238.

TAke three or foure gallons of good Ale, or more, as you please, two daies or three after it is cleansed, and put it into a pot by it selfe, then draw forth a pottel thereof, and put to it a quart of good English Hony, and set them

them ouer the fire in a veſſell, and let them boyle fair and ſoftly, and alwaies as any froth ariſeth, ſcumme it away and ſo clarifie it; and when it is well clarified, take it off the fire, and let it coole, and put thereto of Pepper a penyworth, Cloues, Mace, Ginger, Nutmegs, Cinamon, of each two penny worth beaten to powder, ſtir them well together, & ſet them ouer the fire to boyle againe a while, then being Milke-warme, put it to the reſt, and ſtirre all together, & let it ſtand two or three daies, and put barme vpon it, and drinke it at your pleaſure.

To make Buttred Beere, which is good for a Cough or ſhortneſſe of winde. Chap. 240.

TAke a quart or more of double Beere, and put to it a good peece of freſh Butter, Sugar Candy an ounce, of Liquorice in powder, of Ginger grated, of each a dram, and if you would haue it ſtrong, put in as much long Pepper and Graines; let it boyle in the quart after the manner as you burne wine, and who ſo will drinke it, let him drinke it as hoat as he may ſuffer. Some put in the yolke of an egge or two toward the latter end, and ſo they make it more ſtrengthfull.

Of Sleepe. Chap. 241.

THe fourth thing to be regarded in preſeruing of health, is Sleepe, which after Ariſtotle is defined to be an impotency of the ſenſes. Becauſe in ſleepe the ſenſes be vnable to execute their office, as the eye to ſee, the eare to heare, the noſe to ſmell, the mouth to taſt, and all ſinowy parts to feele. So that the ſenſes for a time may ſeeme to be tyed or bound, and therefore ſleepe is called of ſome the bond of the ſenſes. And for this imbecillitie, for that ſleepe after a ſort maketh a man ſenceleſſe, and as

Sleepe is an impotency of the ſenſes. *Lib. de Som. & vigilia.*

it were liueleſſe, it is called in Latin the image of death, as Ouid writeth.

Lib. 2 Elegi. *Stulte quid eſt ſomnus gelida niſi mortis imago?*
Longa quieſcendi tempora fata dabunt.

Sleepe the Image of death and the brother of death.

And in Seneca, *in Hercule Furente*, Sléepe is ſaide to be the ſonne of Aſtræa, that is to ſay of Juſtice, and the brother of death, as

Volucer matris genus Aſtræa,
Frater duræ languidæ mortis.

Death called by the name of ſleepe.

And the holy Scripture in ſundrie places doth call death by the name of ſléepe, which is meant in reſpect of the reſurrection: for as after ſléepe we hope to wake, ſo after death we hope to riſe againe. But that definition which Paulus Ægineta maketh of ſléepe, in my iudgement is moſt perfect, where he ſaith: Sleepe is the reſt of the pores animall, proceeding of ſome profitable humour moiſtening the braine. For here is ſhewed by what meanes ſléepe is cauſed: that is, by vapours and fumes riſing from the ſtomacke to the head, where through coldneſſe of the braine, they being congealed, doe ſtop the conduites and waies of the ſenſes, and ſo procure ſléepe: which thing may plainely be perceiued hereby; for that immediately after meate we are moſt prone to ſléepe, becauſe then the vapours aſcende moſt abundantly to the braine, and ſuch things as be moſt vaporous doe moſt diſpoſe to ſléepe, as wine, milke, and ſuch like. The benefit of ſléepe, or the neceſſitie rather needeth no proofe, for that without it no liuing creature may long endure: according to that ſaying of the Poet Ouid:

Lib. 1. cap. 97.

What ſleepe is.

How ſleepe is cauſed.

Epiſt. 4. *Quod caret alterna requie durabile non eſt.*

The commodities of ſleep.

For ſléepe helpeth digeſtion and maketh it perfect, it recouereth ſtrength, it refreſheth the body, it reuiueth the minde, it pacifieth anger, it driueth away ſorrow, and finally, if it be moderate, it bringeth the whole man to good ſtate and temperature. Wherefore, Ouid in an other place,

place calleth ſléepe a God, as

Somne quies rerum, placidiſſime ſomne deorum,
Pax animi, quem cura fugit, tu pectora duris
Feſſa miniſteriis mulces, reparaſq; labori.

Metamor. 11.

But that I may fully declare the order of ſléepe, and how it is to be vſed in preſeruing of health, foure things are to bée obſerued therein. Firſt the time, ſecondly the place, thirdly the lying of the bodie: and fourthly the quantitie of ſléepe. Concerning the time Hip. following the verie order of nature, giueth forth a generall rule: As touching ſleede (as by nature we are accuſtomed) ſo muſt wee wake in the day time and ſleepe in the night. and if wee change this order, it is euill. And to a ſicke bodie it is not hurtfull to ſleepe vntill the third part of the day: but to ſleepe longer is worſe. Wherefore in ſléping and waking, wée muſt follow the courſe of nature, that is, to wake in the day, and ſléepe in the night, meaning by the day, that ſpace which is from Sunne riſing to Sunne ſetting, and by the night, from ſetting of the Sunne to the riſing againe of the ſame. And if you demaund a reaſon why the night ſhould bée more conuenient for ſléepe then the day, I anſwer: Becauſe the night by his naturall moyſture and ſilence, lulling our mindes aſleepe, maketh perfect concoction, not only of the meate receiued, but alſo of ſuperfluous humours. And if this order bée changed (ſaith Hippocrates) it is worſe: for the naturall heate, ſpirites and humours in the day time drawe to the outward parts of the body. Wherefore if we ſléepe then, we violently reſiſt the motion of nature: for ſléepe draweth naturall heate inward, and the heate of the day draweth it outward, ſo that there is made as it were a fight and combat with nature. Yet one that is ſicke or weake, and can take no reſt in the night, may well ſléepe in the morning *Ad tertiam partem diei* (as Hippocrates ſaith) that is, thrée houres after the Sunne is riſen; but afterward ſléepe is not ſo wholeſome, eſpecially

Foure things to be obſerued in ſleepe

2. *Preſag.* 2.

Why the night is better to ſleepe than the day.

at

Afternoone sleepe vnwholsome. Cap. 1. Cap. 3.

at afternone. Profitable therefore is that counsell of *Schola Salerni*: Auoid afternoone sleepe. And againe.

Sit breuis aut nullus tibi somnus meridianus,
Febris, pigrities, capitis dolor atq; catarrhus:
Hæc tibi proueniunt ex somno meridiano.

For, afternone sléepe maketh vndigested and raw humours, whereof growe oppilations, which oppilations engender Feuers. Also it maketh a man slothfull, by reason that superfluous humors remain still in the muskles, veines and ioints. Againe, it causeth head ach, because grosse and vndigested meate, remaining yet in the stomacke, sendeth vp grosse vapors to the braine. And last of all, it breedeth rheumes, by reason that the stomacke is full of raw humors, whereby vapors and fumes rise vp to the head, which being ingrossed by coldnesse of the braine distill to the lower parts. All which discommodities might haue béene dissolued and consumed by watch. Yet notwithstanding, if any will néds sléepe in the day time, it is lesse hurtfull (as *Bertrucius* saith) if these foure conditions therein be diligently obserued. First, if it bee not taken immediately after meate, but halfe an houre, or an houre after. Secondly, that one sléepe not lying, but rather sitting with his body vpright. Thirdly, that hée sléepe not ouer long. Fourthly, that he bee not awaked suddenly and fearefully, but with good moderation. But after Fuchsius, We must sleepe after dinner, eyther very little, or very much: very little, that the inward heate may be onely gathered together, and the strength being wearied with businesse and watching, may be refreshed. Or we must sleepe very much, that concoction may be made perfect: for otherwise those discōmodities which are spoken of will ensue. And hée that will sléepe quietly in the night, must put in practise that notable precept of *Schola Saler.* mentioned before, where I haue spoken of supper.

How sleep in the day may be vsed with least harme.

In lib. 2. Sect. 4. cap. 3.

Vt sis nocte lenis, sit tibi cœna brevis.

That

That thou mayest sleepe well in the night, let thy supper be light. And moreouer to take heede that we go not to bed straight way after supper, but to tarry the time vntill the meat be well mingled and gone downe to the bottome of the stomacke, which may the better come to passe, if we walke an houre or two after supper: for as Fuchsius writeth in the same Chapter: Wee must walke at the least two houres after supper, before we go to bed. How long we should walke after supper.
Or if we walke not abroad, then shall it be good to heare the noyse of instruments, songs, mirth, and pleasaunt histories, and to conferre and talke with our friends of merrie matters, vntill such time as the meat bee setled. What place is most fit to sleepe in.
As concerning the place most conuenient for sleepe, it must bee somewhat darke, defended from the Sunne beames, and from the light: it must be temperate in heat and cold, yea rather inclining to cold then heate: for so saith Hipp. Sleepe in a cold place well couered: for if we sleepe in a place very hote we are in daunger to fall into a swone by reason of the contrariety of sleepe and heate. For naturall heate which by meanes of sleepe is drawne inward, through the heate without is contrariwise drawne outward. Wherefore the place where we sleepe should not be very close, neither should wee sleepe vpon the ground, nor vpon colde stones, nor neare the earth: for the coldnesse of stones, and the dampe of the earth, are both very hurtfull to our bodies. But let your lodging be in an vpper chamber, yet seuered from the rose with some false floore: let the bedsted bee large and long, & no higher than a man may easily fall into it standing vpon the chamber floore. Let the bed be softe, well shaken, and made rising vp toward the feete, so that the bulke or breast of the body may be lowest. I remember when I was at Oxford in the second yeare of the raigne of her Highnesse, one M. Atkins, being for disobedience put in prison in London, had a chamber to himselfe, but no bed, and at length waxing weary of the bare bords: *Epid. 6. com. 4.* Chamber. Bed. The making of the bed.

vpon

vpon a night, hauing gotten a cudgell or two, fell to beating and knocking of the floore, so long and so loude, that his Keeper awaked, who in a rage comming to him, and demaunding of him whether he were madde or no, that made such a noyse? No forsooth Maister Keeper (quoth hee) I doe but beate my bed to make it soft if it would bee: for it is so hard that it maketh my bones to ake. Such beds haue prisoners and souldiers now and then: but I pray God send all good Students soft lodging. Concerning the manner of lying while wee sleepe, Hippocrates saieth: The best manner of lying, is to lye as folkes doe in health: that is, on the right side or on the left, and to haue the hands, the necke, the legges somewhat bended, yea and the whole body a little bowed. And Galen affirmeth, that Hippocrates blameth both lying vpright, and to sleepe gaping: but hee alloweth lying on either side. Where hee concludeth that to lye vpright, or to gape sleeping, and to snore or rowte when one sleepeth, are tokens of lewsnesse or drunkennesse, or slothfulnesse: Yet Alexis saith, that he that sleepeth with his mouth close, hath commonly an ill breath and foule teeth. Hereby it may bee gathered, that to lye on either side, is good. But to lye vpright vpon the backe or groueling vpon the belly is vnwholesome. And it is most wholesome to sleepe first on the right side, that the meate may the better descend to the bottome of the stomacke, and be nearer to the liuer, which is to the stomack as fire vnto the pot, and after to turne to the left side. For this chaunge doth greatly ease the body, and helpeth concoction. But to lye vpon the backe, causeth fleame and other humours to fall into the hinder part of the head, where is the originall of the sinewes, and by that meanes the spirites being stopped, the night mare (as they call it) and palsey, and such like maladies bee engendred. Againe to lye on the belly, draweth the humors to the eyes, and so hurteth the sight. Yet it helpeth them that haue feeble digestion

A merrie tale of beating a bed.

Prefa. cap. 5. How wee should lye while wee sleepe.

Lib. 2. de motu musc. cap. 4.

Lib. 4. Secret.

digeſtion. And we muſt not onely regard that we lye on the tone ſide, but alſo that we lye with our heads ſomewhat high, well bolſtred vp, hauing ſufficient clothes vpon vs, leaſt that while naturall heat is within about digeſtion, the outward parts be aggrieued with cold. It is good alſo to weare a kerchiffe, or ſome ſuch like thing in the night on our heads. But to haue the feet couered with ſhoes or otherwiſe, is very hurtfull to the ſight and memory, and diſtempereth the whole body with heat. Concerning the quantity or time how long we ſhould ſléepe, it cannot be certainely defined alike for all men, and for all ſeaſons. But it muſt be meaſured by health and ſickneſſe, by age, by time of the yeare, by emptineſſe or fulneſſe of the body, and by naturall complexions. For ſuch as be healthfull and ſtrong, néed leſſe ſléepe than they that be ſickly and weake. Children and old folkes néede more ſléepe than youth and middle age. In winter longer ſléepe is more requiſite than in Summer. Cholericke perſons néede leſſe ſléepe than flegmaticke, yet in health for the moſt part, ſeauen, eight or nine houres at the moſt is a ſufficient time for the continuance of ſléepe, as it may be gathered by Galen. And as moderate ſléepe doth helpe digeſtion and confirme the body, and comfort the minde: ſo contrariwiſe, immoderate ſléepe maketh the body ſlow and vnapt to honeſt exerciſes, and ſubiect to many diſeaſes, and the wit dull and vnable either to conceiue or to retaine. Wherefore they that ſléepe a great part of the day, and doe as it were ſtriue with the Dormouſe, who ſhall ſléepe longeſt, it is no maruell if they be both vnhealthfull in their bodies, and in wit, like the Horſe and Mule in whom there is no vnderſtanding. Notable therfore is that common ſentence, and to be followed of all Students, *Sanctificat, ſanat, ditat quoque ſurgere mane.* To riſe betime maketh one holy, healthfull and rich.

How long we ſhould ſleepe.

Lib. 6. de San. cap. 5.

And the Poet Ouid moſt worthily hath written

Infelix tota quicunque quieſcere nocte

Suſtinet,

Sustinet, & somnos præmia magna putat.

Wherefore I trust all good Students will rather follow the example of Demosthenes, mentioned before in the treatise of exercise, than learne of Thraso in Terence to sleepe day and night: least they be likened to Epimenides, who slept foure score and seuen yeares continually: or Endymion, who slept alwaies (as the Poets feigne.) Yet I would they would proue like vnto these two. For the first became a noble Philosopher, and wrote of the nature of things, and of the diuine generation, and had the gift of Prophecie, as some suppose: And Endymion first found out the course of the Moone. Wherefore the Poets feigned, that the Moone loued him, and descended downe to kisse him while he slept. So they both for their continuall and earnest contemplation, were feigned to sleepe. But I would all good Students would so sleepe, or at the least-wise take a little nappe after this manner. For as the Poet Horace saith:

Epimenides and Endymion how they slept, & what is ment by it.

Est aliquid prodire tenus, si non datur vltra.

Lib. Epi. cap. vlt.

And this is to waxe pale with studie, to applie our bookes: which was neuer yet reprochfull for a Student. And if we sleepe but at ordinarie times, yet we sleepe halfe the time of our life: for as Aristotle writeth: A good man is not discerned from an euill in sleepe: wherefore there is no difference betweene happy men and vnhappy, for halfe their life space. And Seneca saith:

Man sleepes halfe his time.

Tu ô dormitor
Somne malorum, requies animi
Pars humanæ melior vitæ.

But the naturall time of sleepe is during concoction, and the naturall time of waking is when concoction is finished. For so saith Aristotle, Sleepe breaketh off naturally, when digestion is finished. Now to know when all concoctionns are complet and ended, it is to be discerned by the sensible lightnesse of all the body, specially of the braine, the browes, and the eyes, the passage downe

De som. & vi. cap. 3.

How to know when sleepe is sufficient.

downe of the meat from the stomacke, the will to make vrine, and to go to the stoole. Contrariwise, heauinesse in the body and eyes, and sauour of the meate before eaten, signifieth that the slæpe was not sufficient. Also the colour of the vrine to those that be skilful declareth the perfection or imperfection of digestion: for if it be whitish or pale, it betokeneth that digestion is not yet compleat. If it be yealow like pure gold, then it signifieth that digestion is sufficient. But the iudgement of vrines I refer to the Physition. And as digestion is diuerse in diuerse men, for some digest sooner than others, so the times of sleeping and waking are likewise diuers according to the complexion, strength, age of the party, time of the yeare, &c. And for waking, what time students should rise, and how they should order themselues first in the morning, I haue shewed before in my treatise of exercise. So this may suffice for slæpe.

Of Venus. Chap. 242.

NOwe that I haue spoken sufficiently of Labour, Meate, Drinke, and Slæpe, it remaineth onely that I speake of Venus, which in Galen is reckoned the fifth and last thing to be regarded in the preseruation of health. And as it is the last in order of the wordes, so ought it to be last in vse. For so he saith, Hippocrates in proposing that sentence, Labour, Meate, Drinke, Sleepe, Venus, all in a measure, hath not onely declared the measure in vsing, but also the due time of vsing euerie thing by the very order of his wordes: For we must begin the preseruation of health with exercise, after that, meat & drinke, then sleep, last of all Venus in them which are to vse it: for all the other are common to euery age, but Venus is chiefly to be vsed in lusty youth: for the age before that or after it, either sendeth foorth no nature, or vnfruitfull nature, or vnprofitable. By which words of Galen

Lib. 2. de. San. cap. 1.

How Venus should be vsed, and in what age.

Galen we vnderſtand not onely the time moſt conuenient for the vſe of Venus, (that is after ſléep) but alſo what age is moſt fit for that purpoſe, to witte, Luſty youth. Which after Galen beginneth at 25. yeares, and continueth vntill 35. yeares. But ſome man will ſay, is Venus requiſite to the preſeruation of health? How then lined Prieſts in health in times paſt vnmarried? Or how liue Students at this day in Vniuerſities that be of any ſociety, who may not marry while they haue intereſt in their Colledge? To this I anſwer, The deſire of copulation for engendring ſake is common to all liuing creatures. And this appetite or luſt, was giuen by God to mankinde from the beginning, as appeareth in Geneſis. So that none neither male nor female is cleane without it, although it burne more in ſome than others, according to age and complexion: although ſome can better bridle it and ſubdue it than others, according to their gift and grace. Now to enter more déeply into the natnre of mankind, and to conſider from whence this concupiſcence doth ariſe, yon ſhall vnderſtand, that as euery liuing creature doth féede, and as the meat receiued is altered and changed thrée times, that is to ſay, in the ſtomacke, liuer, and parts before it nourith the body, and as euery concoction hath his ſuperfluity, or excrement, as the ſtomacke ordure, the liuer vrine, the veines, ſweate: ſo after the third and laſt concoction, which is done in euery part of the bodie that is nourithed, there is left ſome part of profitable bloud, not néedfull to the parts, ordained by nature for procreation, which by certaine veſſels or conduites ſeruing for that purpoſe, is wonderfully conueighed and caried to the genitories, where by their proper nature that which before was plaine bloud, is now transformed and changed into ſéede. Neither is this any ſtrange alteration: for the breaſts of a woman by a like ſpeciall propertie, do chaunge that into milke, which before was very bloud: for milke, whether it bee of woman

Apho. 3. com. 30. & Apho. 5. com. 6.

Whether Venus be requiſite for all men.

Chap. 1. ver. 28.

How luſt groweth in mankind.

Semen eſt quadam pars vltima extrementi.

or

or beast, is nothing else but blond twise concocted. And in the seede or nature of man and woman resteth the whole ability of procreation, as saith Leonardus Fuchsius. The vertue of procreation resteth wholly in the seede, which being fruitfull by nature, of necessity hath in it a naturall force to bring foorth some thing of like sort. And as blond is dayly ingendred of such nourishment as we receiue, so likewise of blond is nature bredde continually, and needeth therefore sometime to be abated. For otherwise, it is an occasion of many greeuous maladies, as Galen declareth. And if it be not somtimes auoided by other meanes, of it selfe prouoketh vs to auoide it; as euerie man almost doth feele in himselfe now and then. And the commodities which come by moderate enactuation thereof are great. For it procureth appetite to meat, and helpeth concoction: it maketh the body more light & nimble; it openeth the pores and conduits, and purgeth fleagme, it quickneth the mind, stirreth vp the wit, renewеth the senses, driueth away sadnes, madnesse, anger, melancholy, fury. Finally, it deliuereth vs vtterly from lecherous imaginations, and vnchast dreames. Which although in some mens opinions they seeme none offence, because they proceede onely of abundance of nature, yet I am of an other minde, for that I reade in Deuteronomy; If there be among you any that is vncleane, by that which commeth to him by night, he shall go out of the hoast, and shall not enter into the hoast. But at euen hee shall wash himselfe with water, and when the sunne is downe he shall enter into the host. But to returne to my purpose; Venus is worthily reckoned of Hippocrates one of those fiue things that chiefly preserue health. But in the vse thereof wee must haue a speciall regard that we exceede not, for to exceede the meane in labour, in eating and drinking, in sleeping or waking, doth not so greatly impaire a mans health as immoderate Venus. For vpon the sodaine it bringeth a man to vtter weakenesse, & bereaueth

Semen emittunt tam femina quam vir. Lib. 1. Inst. cap. 5.

Lib. 6. de loc. aff. cap. 5.

The benefits of Venus.

Venus morbis à pituita natis vtilis est. Hip. Epid. 6. Sect. 5. Aph. 23

Cap. 23.

The discommodityes of immoderate Venus.

ueth him (as it were) of all his senses. And therefore is likened by Hippocrates to the falling euill. And Auicen in his booke *De Animalib.* sayth: If seed passe ſō vs aboue natures measure, it doth hurt vs more, than if fourtie times as much bloud were auoided. And no meruaile, considering that the very rote and foundation of our life, doth consist in bloud and seede, as Galen teacheth in his booke written against Licus. And this is the cause why such as vse immoderate Venus, be short liued, and as the Sparowes, through incontinency consume themselues. But God of his goodnesse, who from the beginning ingrafted in mans nature this carnall appetite, to the end that by procreation the world might bee replenished with people, hath yet notwithstanding bridled the same, and restrained it by speciall commandement, that mankind should not couple together without difference, after the manner of bruite beasts, but being ioyned in lawfull mariage, which estate was established betweene man and woman, as holy and vndefiled by God himselfe in Paradise. And that for three causes chiefly. First, for procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, for a remedy against sinne, and to auoid fornication, that such persons as haue not the gift of continencie, might marry and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall society, helpe and comfort that the one ought to haue of the other, both in prosperity and aduersitie. So that mariage is the onelie lawfull meanes to remedy this infirmity of nature, and all other meanes are abhominable in the sight of God. As fornication, adulterie, buggery, incest, and that practise of Diogenes mentioned of Galen, *Geritalia contrectando semen eijcere.* And now to the question proposed before, touching Priests and Students, how they haue liued, or do liue vnmaried. Saint Matthew in his Gospel setteth downe two estates of men in generall, both good and

Deut. 7.18. *Exod.* 20. *Gene.* 2.22.

De loc. aff. cap. 5.

Cap. 19. *ver.* 12.

and godly: the one married, the other vnmarried. And of the vnmarried he maketh three sorts, as followeth. For there are some chaste (saith he) which were so borne of their mothers belly. And there be some chaste, which be made chaste by men. And there be some chast, which haue made themselues chaste for the kingdome of heauen. He that is able to receiue this, let him receiue it. Here the holy Ghost vttereth that some by nature are impotent, and vnable to fulfill the dutie of mariage. Others by Art (as by gelding or so) are made vnable. And the third sort is of them which haue the gift of continencie, and vse it to serue God with more free libertie: which gift notwithstanding is not common to all men, but is very rare and giuen to few. Whereupon I gather, that some may and do liue honestly vnmaried. And so I iudge of Priests, Students, and all other degrees of men and women whatsoeuer. Yet I do not thinke the gift of continencie so general as it was supposed in time past, when all the Clergie were restrained from mariage: for it is said in Matthew: All men cannot receiue this thing, saue they to whom it is giuen: wherefore marriage ought to be free to all that are so disposed, euen as it is honorable among all, by the iudgement of the Apostle Paul to the Hebrues. For how hard a matter it is, and how rare a gift to liue continently, the greater part of a mans age, I referre it to euery mans owne conscience. For who can say, my hart is cleane? And (as the Poet Virgill writeth:)

The difference of men concerning chastitie.

Cap. 13. vers. 4. vers. 11.

Omne adeo genus in terris hominum q, ferarumque,
Et genus aequoreum, pecudes, pictaeque volucres,
In furias ignemque ruunt, amor omnibus idem.

And this rage is called of the Physitians: The furie of loue: wherewith almost all men being taken in their youth, do loue young women. And as the Poet Mantuan saith:

Pro. 20. vers. 9. *Amoris & libidinis insania omnibus animalibus est communis.*

Res vulgaris amor, semel insaniuimus omnes.

Yet I know there is great difference among men and women in this respect, not onely touching thought, but also touching deede: for of all complexions, the sanguine, which is indeede the best complexion, is yet most inclined to *Venus*, by reason of abundance of blood, hot and moist. And so saith Galen. There is no small difference among men, for there bee some which euen from their youth are made more weake through copulation; others, vnlesse they vse it daily, haue the head-ach, they loath their meate, they fall into feuers, and as their appetite is woorse, so is their digestion also: these men are compared of *Plato*, to trees which be exceeding fruitfull. Againe he saith: *Venus* is harmelesse onely in them which bee hot and moyst, and in whom seed aboundeth naturally. As for those that be of dry temperature, as the cholerick sort, or colde & dry, as the melancholicke, to them *Venus* is most hurtfull by Galens iudgement in the same place. But although the most part of men and women be naturally giuen to this infirmitie, especially in youth, yet there bee certaine meanes whereby to abate it, euen in the lustiest complexions. The chiefest is that which was giuen to S. Paul, after he had prayed vnto the Lord thrise that the pricke of the flesh might depart from him: that is, my grace is sufficient for thee, for my power is made perfect through weakenesse. The next (in my iudgement) is for a man to keepe himselfe out of the companie of women. For as it is in Ecclesiasticus. He that toucheth pitch, shal be defiled with it. And S. Paul saith: It were good for a man not to touch a woman, for certainely, the nature of women is such, that a man by their company shall be greatly inflamed.

What complexion is most giuen to Venus. *Lib. 6. de lo. eff. cap. 5.*

Lib. 6. de Sa. cap. 4.

Three principall meanes to abate concupiscence. *Corin. 2. cap. 12 ver. 7. 8. 9.*

Cap. 13. 1.

Lib. 3. Geor. *Carpit enim viros paulatim, vrit q; videndo, Fœmina.*

Euill women compared to a Panther.

Women, as Virgill writeth, are much like to a wilde beast called a Panther, to whom it is said, that beardes of cattell doe resort, being maruellously delighted in the swæte

ſweete ſauour that commeth from him, and beholding of him. But when the Panther hath them within his reach, he eaſily prayeth vpon the poore cattell, being vtterly diſmayed with his fierce lokes: or as the Mermaydens, whome Poets feign with their ſweete melodie, to draw ſuch vnto them as paſſe by, and then to deuoure them. But if ſtudents muſt néeds be in company with women, as occaſion oftentimes requireth: yet let them doe as Vlyſſes did, who ſayling that way, where thoſe monſters abode, ſtopped the eares of all his company, to the intent they ſhould not heare the ſongs of the Syrenes, and cauſed himſelfe to be bound to the maſt of the ſhip, and ſo eſcaped. Euen ſo ſhould ſtudents that would lead a ſingle life, either forgo the company of women, or if they bee in company with them, ſtop their eares, that is to ſay, bridle their ſences, or bind themſelues to the maſt, that is to ſay pray vnto God for grace, leaſt they be entangled ere they be ware. And the like counſaile is giuen by Ouid.

Euill women compared to the Mermaydens.

Syrenes were Sea monſters, halfe a woman and halfe a fiſh.

Manat amor tectus, ſi non ab amante recedas,
Turbáque in hoc omnes ingenioſa ſumus,
Proximus à tectis ignis defenditur ægrè,
Vtile finitimis abſtinuiſſe locis,
Non facile eſuriens poſitas retinebere menſas,
Et multùm ſaliens incitat vnda ſitim.

Lib. 1. de reme. amo.

The third meane whereby to abate this carnall appetite, is that which is mentioned in Saint Paul; I beate downe my body, and bring it into ſubiection; which may be done diuerſe waies: As by earneſt ſtudie and meditation, by often faſting, by much labour, by hard fare, by hard lodging, and ſuch like: for as it is in Plato, when Ladie Venus threatned the Muſes, that vnleſſe they would follow her ſacrifices, ſhe would arme her ſonne Cupid againſt them: they anſwered. O Venus threaten ſuch things to Mars, for Cupid hath no power ouer vs. And Terence ſaith: Without Ceres, and Bacchus, Ve-

1. *Cor. cap. 9. verſ. 27.* Ordinary meanes to ſubdue the fleſh.

nus is cold. And Diana flying the company of men, to the intent shée would not bée moued with carnall lusts, did continually exercise her selfe in hunting wild beasts, and for her chast life was honoured of the Paynims for a Goddesse: which fable declareth vnto vs, that exercise of the minde or body driueth away fleshly phantasies, and that idlenesse is a great occasion of lechery, and so saith the Poet Ouid well experienced in such matters,

Idlenesse a great occasiō of lechery. *Lib. 1. de re amo.*

Finem qui quaris amoris,
Cedit amor rebus, res age tutus eris.
Queritur Ægisthus quare sit factus adulter,
Inpromptu causa est, desidiosus erat.

And againe he saith:

Otia si tollas perière Cupidinis arcus,
Contemptæq, iacent, & sine luce faces,

Lib. 1. de Sa tu. cap. 14. Diuers practises to abate cōcupiscence. There be also other meanes to extinguish carnall lust pratly mentioned in Galen, as to annoint the reynes, with some colling oyntment, which may bée made of Ware, Oyle of Roses, and the iuice of some colling herbe, as Houseleeke, Lettuce, Purslaine, Nightshade, or to vse plates of leade vpon the reynes, or to apply Rose leaues, or *Agnus Castus* leaues to the backe by night or by day, or to vse dayly to eate the seede of *Agnus Castus*, or the seede of Rewe, or the herbes themselues: as once I knew an olde Priest that liued chastly vnmarried all his life, that would dayly put Rewe in his drinke, and sometime eat it with bread and butter, and make it in a Posset, and vse it in Posies, and all to destroy nature the originall of lust. To these may be added the practises of Arnoldus. If thou wilt quench the heat of Venus, annoint thy genitories with the iuice of Parslie or Rew: or drinke the iuice of those herbes. Also to smell oftentimes to Camphere, is good for the same purpose: or to sit vpon a Marble stone, or any other very cold stone, or cold earth; or to plunge the members in cold water, or in strong vine-

The practises of Arnoldus to abate lust.

ger,

ger, and therewith to wash the reynes of the backe and lower part of the belly. Last of all, to conclude these meanes whereby to abate carnall lust, I will recite certaine examples gathered out of our English Chronicles of some men in time past, who supposed all chastitie to consist in single life. Elphlegus Bishop of Wincheſter, put vpon him Dunstanes a Monkes apparell, that hée might thereby auoide both the fire of concupiſcence and the fire of hell. Saint Petrocke an Hermite of Cornewal, was faine euery night from the crowing of the Cocke, to the ſpring of the morning to ſtand naked in a pit of water to abate the hot mouings of the fleſh, yet could hée neuer haue remedie of that diſeaſe, vntill he went on pilgrimage to Rome and Hieruſalem. S. Adelme Abbot and Bishop of Malmſbury, where hée was ſtirred by his ghoſtly enemy to the ſinne of the body, would hold within his bed by him a faire maiden ſo long time as he might ſay ouer the whol pſalter, to the intent to do the more torment to himſelfe & his fleſh. Theſe men (as you ſée) as holy as they ſéemed, were yet captiues to Cupid, and could hardly get loſed out of his bandes, or whether they were loſed at all, it may bée doubted, yet would they not follow Saint Paules counſale, it is better to marrie then to burne: but rather the contrarie, they would rather burne then marrie. But if I had béene their Phyſition, they ſhuld haue had the ſame remedy that men vſe in turning of horſes into geldings. For this is the ſureſt remedy that can be deuiſed for Cupids colts. Notwithſtanding for ſuch as can abſtaine, I thinke it much better, eſpecially if they bée of the Clergie, that they would liue vnmarried: For as Saint Paule ſaith, The vnmaried careth for the thinges of the Lord, how hée may pleaſe the Lord: But he that is married careth for the things of the world, how he may pleaſe his wife. There is difference alſo betweén a virgin and a wife; The vnmaried woman careth for the things of the Lord, that ſhe may be holy both

× John Bale.

Fabian.lib.6. cap.141.

1.Cor.cap.7.

Better for hoſpitalitie and releeſe of the poore.

1.Corin..cap.7. verſ.3.33.34.

both in bodie and spirite: but thee that is maried careth for the things of the world, how she may please her husband. So that the state of man or woman vnmaried is more free from the cares of the world, and consequently more free for the seruice of God, than of the maried sort, and therefore more to bee desired of all them that would wholly dedicate themselues to serue the Lord. For as Basilius Magnus writeth to Gregorius: An heape of cares commeth to the maried sort: in barrennesse, desire of issue, the safetie of thy wife, care of thy household, looking to thy seruants: dammage in bargaining: falling out with neighbours, sutes at the Law, the chaunce of Trafficke, the toile of husbandrie; euery day bringeth his discommoditie, and the nights partaking the care of the day, disquiet the minde with like imaginations. And Demea in Terence saith in Adelphi; I haue maried a wife, what miserie haue I seene therein? & children brought another care. So the first dish that is serued vp at the mariage feast, is miserie; and the second is care. Which both, if they be wel weyed, are but sowre sawces to so sweete meat. Neuertheless, let euery man do according to his gift. For euery man hath his proper gift of God, one after this manner, and another after that. I exempt no estate nor degree from marriage. And the best counsaile that I can giue in this case, is, that no man take more vpon him then he is able to performe, in the feare of the Lord. And if any be disposed to marrie, if they would follow the rule of Aristotle in his Politiques, they should so marrie, that both the man and the woman might leaue procreation at one time, the one to get children, and the other to bring forth. Which would easily come to passe, if the man were about 38. yeares of age when he maried: and the woman about 18. for the abilitie of getting children in the most part of men ceaseth at 70. yeares, & the possibility of conception in a woman commonly ceaseth about fifty. So the man and the woman should haue like time for generation and conception.

The single life more conuenient for Diuines.

De vi. in som. agem.

The discommodities of marriage.

Two of the first dishes that be serued vp at the marriage feast.

1. Cor. 7. 7.

Lib. 7. cap. 16.

How man and woman should marrie after Aristotle.

conception. But this rule of Aristotle is not obserued of vs in England, nor elsewhere now adaies, that I wot of, but rather the libertie of the ciuill law put in practise, that the woman at twelue yeres of age, and the man at foureteene are mariageable; which thing is the cause that men and women in these daies are both weake of bodie, and small of stature: yea in respect of those that liued but 40. yeres agoe in this land: much more then in comparison of the ancient inhabitants of Britaine, who for their tallnesse of stature were called Giants. Which thing also is noted by Aristotle in the same place: The mariage of young folkes is vnfit for procreation of children, for in all kindes of liuing creatures, the young birth is vnperfect, and females are more commonly brought foorth than males, and those of small stature; wherefore the like must needes happen in mankinde, which may be thought, because in all Cities where they marrie young, you shall see people of small stature and very weake. And the best time of the yere to marrie in after Aristotle is the winter season: because in the summer time naturall heate is dispersed, and digestion feeble: but contrariwise in winter, by reason of the cold without closing vp the pores of the skin, naturall heat is made stronger, & digestion better, and thereby the body is more able for generation. The same reason may serue also for the spring of the yere, and I thinke that the better time of both, for that increase and multiplie are then in greatest force. But Diogenes was of another minde: for to one demanding when best season were to wedde a wife: for a young man (quoth he) it is too soone, and for an old man ouer late. So that no time by his iudgement was fit for that purpose. But Diogenes was μισογαμος, being moued peraduenture with the reason which Bias one of the wise men of Greece made against marriage. Thou must not marrie a wife: for if thou marrie a faire woman, shee will make thee Cuckold; and if thou marrie a foule one, shee will bee loathsome.

Rathe mariage is the cause why men be now of lesse stature then they haue beene before time.

What time of the yeere is best to marrie in.

Diogenes opinion concerning the time of marriage.

Bias argumẽt against marriage out of *Aulus Gel. 5. cap. 11.*

Socrates wife

Or elſe was afraid leaſt hée ſhould haue as ill lucke as Socrates had in marriage, whoſe wife Xantippe had all properties of a ſhrew, *videlicet*, ſhe wore a kerchiefe, had a ſharpe noſe, and a ſhrill voice. But if Diogenes, or that Timon of Athens, who was for his hatred of mankinde named μισάνθρωπος, had vſed the company of a woman, perchance hée would haue thought as the Hermite did, whom Poggius the Florintine mentioneth in his fables, who by the aduiſe of his Phyſitions, hauing vſed the company of a woman for a certaine diſeaſe which hée had, not otherwiſe to be cured, when he had done, fell a weéping: And being demaunded why hée wept, conſidering that it was done for his healths ſake, and not for any voluptuouſneſſe, that God would eaſilie forgiue it: No no (quoth the Hermite) I weépe not for that cauſe, but I weépe becauſe I neuer felt how ſweéte a woman was before this time. But if that Hermite had ſo ſmall experience in Venus Court, yet I thinke many others of the ſame profeſſion were better practiſed. As Iohn Bale in his Chronicle merrily telleth, how that at Yorke the Monkes of S. Marie Abbey, and the Nunnes of Clement Thorpe, met together at Hay making, the Abbots ſole béeing with them. And as the Abbot enquired of him at ſupper for paſtime, where he had béene all that day, he fell into a great laughter, and declared before all the Abbots gueſtes, that a fore battell had béene fought that afternoone, betwixt his Monkes and the Nunnes of Clement Thorpe: But hée thanked God that his Monkes had the beſt, for they were euer aloft. Such battailes (I doubt) were fought very often, by thoſe that had made a vow to the contrarie. But if the Law of God had then preuailed, or might now preuaile among vs, which puniſheth adultery with death, & ſimple fornication by dowrie and recompence of mariage, both they would haue béene and we ſhould be more fearefull to offend in that behalfe; or if the law of Iuſtinian were in force, which puniſheth adul-

A Hermites repentance.

A merry battaile between Monkes and Nunnes.

Deu. 22.20.

adulterers with death, and ſimple fornicatours, if they bee of ability, with the loſſe of halfe their goods: but if they be poore, with impriſonment and baniſhment. And vntill ſome ſtreighter punithmen bee ordained, that ſinne will neuer be reformed. For ſtanding vp in a ſheete is not much greater punithment than the Nunne was enioyned to, that had troden her ſhoe awry, *videlicet*, that ſhe ſhould ſay euery day the firſt verſe of the 56. Pſalme, Haue mercy on me, O God, for man would ſwallow me, &c. with great threatning, that if ſhe ſhould do ſo againe, ſhe ſhould be bound to ſay ouer the whole Pſalme. But ſuch flea-bittings as theſe will not reſtraine vs from that ſinne, whereunto we are ſo prone by nature, except we haue this continually before our eies, that our bodies are the members of Chriſt, that they are the temples of the holy Ghoſt, conſecrated to God, and not vnto fornication, and therefore that we will kepe the veſſels of our bodies in holineſſe and honour, to the ende God may bee glorified therby, as Saint Paul willeth vs. And for them which cannot liue chaſt otherwiſe, God of his goodneſſe hath appointed the holy eſtate of Matrimonie, from the which none is exẽpted, except he wil himſelfe. But yet as Saint Paul ſaith, it were good for a man not to touch a woman: Becauſe mariage through mans corruption, and not by Gods inſtitution, bringeth cares and troubles. And for this difficulty (as I ſuppoſe) Metellus Numidicus a Conſor of Rome, making an exhortation to the people to moue them to marrie, becauſe the City could not otherwiſe be preſerued, vſed this reaſon, which may ſeeme as well againſt mariage as with it. If wee could be without a wife, wee ſhould all bewithout that diſcommodity: but becauſe nature hath ſo ordained, that neither we can liue well with thẽ, nor by any meanes without thẽ, we muſt preferre perpetuall ſafety before ſhort pleaſure.

Inſt. lib. 4. Titulo. 18. leg. 2

The Nunnes Pennance.

1. Cor. 6. 15.
1 Cor. 6. 13. 19.
Epiſ. 44.
1. Cor. 6. 18.

1. Cor. 7. 12.

Aulus Gel. lib. 1. cap. 6.

Metellus argument to perſwade marriage.

And for this cauſe (as I thinke) Ariſtotle counteth a woman a neceſſary euil; Neceſſary, becauſe a man cannot

be

be well without her: euill, because women are commonly shrewd; howbeit (as I haue heard say) there is but one shrew in all the world, but euery man thinketh he hath ỹ one. And old Laches in Terence saith, a man of great experience; All women seeme to me to be brought vp in one schoole to shrewdnesse; and of that schoole (if there be any) my wife is the Mistresse I know well. But if any haue so ill lucke as to marry a shrew, let him learne the lesson of Marcus Varro. Thy wiues fault must either bee amended or suffered: If thou amend it thou makest thy Wife better; if thou suffer it, thou makest thy selfe better. This then is Varro his counsaile, that if thou cannot amend thy wiues fault, thou must suffer it. And this was the best remedie that Socrates had against Xantippe. And this was the onely helpe that Iob had against his wife: therefore let no married man seeke to speede better: for he that will not marry a shrew, must marry when the signe is not in *Cœlo*. And now to such as be married, to whom God hath granted the liberty of Venus, I say, First that they vse it in a measure. Secondly, that they vse it not by and by after meate, and before sleepe; but after the meate is digested, a little before the morning, and afterwarde to sleepe a while. Thirdly, that in the Summer season, especially in Iune and Iuly, they vse it very seldome or not at all. And in Autumne moderately and soberly. But in Winter, and chiefly at the spring of the yeare, they may vse it more freely. For it is most wholesome both at seasons hote and moyst, and for hote and moist complexions, that is to say, in the Spring time, and in youth. But these precepts, all other before giuen, must be applied particularly to euery mans owne estate, or constitution of body. For as Aristotle speaketh of lawes, because they be generall, therefore they cannot prouide for euery particular case that may fall out, yet is there no fault in the law nor Lawmaker, but in the vncertenty of matters, which bee altogether casuall and variable.

Hecy. act. 1. Sc. 1.

Au. Gel. lib. 1. cap. 17.

Varro, his counsell how to deale with a shrewd wife.

Vnder what signe a man may auoide the marriage of a shrew.

The right vse of Venus standeth in three points.

Ethi. 5. cap. 10.

So

So I say, notwithstanding that euery rule prescribed in this Booke, cannot agree with euery mans complexion; yet the rules are not to be disallowed, but to be followed accordingly as euery man shal find them good and wholesome in himselfe. And this is the best Physicke of all for euery man to know throughly the state of his owne bodie, and to marke diligently what things are wont either to doe him good or harme: which also is giuen out by Tullie in this manner. Health is preserued by knowledge of ones owne bodie, and marking those things, which are wont either to do good or harme: and by a measure both in all a mans diet, and apparell for cherishing of the bodie, and also for bearing pleasures: and lastly by their cunning, to whose science these things pertaine. And the same likewise is taught by Galen himselfe, which I will adde as a conclusion of this worke, euen as he hath made it the ende of those excellent Bookes. His words be these: I woulde haue all men that shall read this Booke, to be thus perswaded: especially those, who although they be vnskilfull of Physicke, haue yet good discretion: that they follow not the maner of the common people in diet, (as beastes) but rather marke what meate or drinke or exercise doth them good. Likewise of Venus, whether it doe them good or harme, and at what time the vse thereof is wholesome or not. For (as I haue saide) some are greatly hurt thereby: others vse it vntill old age without hurt. But these two sortes are rare: I meane of them which are greatly hurt thereby, or not hurt at all: but the meane betweene both, (yet with more or lesse) reacheth to a great number of men. These things (all such as be wise) I aduise them to obserue: whether they feele themselues harmed or holpen: for by that meanes they shall neede the helpe of Physitions in very few things so long as they be in health. Hereunto I will adde that Physicke which I my selfe was wont to vse for preseruation of my health.

Off. 1. in fine. Tullies Physicke.

Lib. 6. de San. tu. cap. 14. Galens counsell to euery man touching the obseruation of his owne body.

The Authors Physicke to preserue health very good for a cholericke stomacke.

The quantity of Aloës was a quarter of an ounce.

health. Euery yeare in the Spring when the signe was in *Pisces*, I tooke two mornings together Aloes Hepaticke shauen with a knife into halfe a pinte of white Wine or Beere, or Ale, with a little Cinnamon grated, fasting two houres after it, and the third morning I tooke three leaues of *Assarabacca* a little punned and steeped all night in like quantitie of white wine, with a little Cinnamon then strained and warmed.

A

A SHORT TREATISE OF THE PLAGVE

and other like contagious diseases, how they may be auoided. Chap. 243.

AS I haue declared (according to my knowledge) the whole order of diet, contained in those fiue things which doe chiefly concerne mans life, that is to say: Labour, Meate, Drinke, Slæpe, and Venus; so now also for the benefit of Students, (whose health I tender most of all) I shall briefly and plainly set forth, by what waies and meanes they may auoide such diseases as bee contagious: namely the Pestilence, which was twise in Oxford in my time within twelue yeares, being brought from London both times: once by clothes, and another time by lodging of a stranger, & after dispersed throughout the Citie, by receiuing of bedding, and other clothes from the places infected. This disease of all other, is common to all men of all complexions, (as Aristotle teacheth) because the aire compasseth all men about, and is drawne into all mens bodies alike, which if it bee corrupt, must néeds infect thē also that receiue it, though sooner or later, more or lesse, according to the disposition or state of the bodie: for as Galen writeth: The aptnesse of the body is of

Proble. Sect. 1. quæst. 7.

Lib. de diff. fe. cap. 4.

of great force in breeding the diſeaſe. And againe, no cauſe effeient can worke without ſome aptneſſe of the patient. The peſtilence is defined of *Marſilius Ficinus*, to be a certaine venemous vapour gathered in the aire contrary to the vitall ſpirit: Not that the aire is venemous of it ſelfe, but through corruption hath now gotten ſuch quality or property, that beeing drawne into mans bodie, it inflameth the humours, eſpecially where they bee ſuperfluous, and bringeth them to a venemous temperature. And this is called a peſtilentiall feuer, as Fuchſius defineth: becauſe it riſeth of a venemous qualitie, and of the breathing in of peſtilent and venemous ayer. Now the reaſon why the aire is more corrupt at one time than at another, or in one place rather then in another, is diuerſly aſſigned by the Aſtronomers and Phyſitions: and is imputed both to Celeſtiall cauſes and Terreſtriall, which be ſpecially foure, *Videlicet*: The influence of ſundrie ſtarres, great ſtanding waters neuerrefreſhed, rancke lying long aboue ground, much people in ſmall rome, liuing vncleanly and ſluttiſhly. But leauing thoſe particular cauſes to ſuch as write of this matter at large, I make one principall or generall cauſe, that is, the wrath of God for ſinne: for ſo GOD threatneth, That he will ſend ſicknelles and diſeaſes vnto thoſe that will not heare his worde, but diſobey his commandements. Which came to paſſe euidently in the time of King Dauid, when 70. thouſand periſhed with the peſtilence in one day. Wherefore if plague and ſickneſſe be Gods puniſhment (as they be indeed) then firſt of all we ought to haue recourſe vnto God by prayer, as Ieſus Syrach counſelleth vs. My ſonne faile not in thy ſickneſſe, but pray vnto the Lorde, and he will make thee whole. And next wee ought to vſe thoſe meanes for recouerie of health which God hath ordained. For as it is ſaid in the ſame Chapter, The Lord hath created medicines of the earth, and he that is wiſe will not abhorre them. Now the chiefe

Epid. an. cap. 1. What the peſtilence is.

Inſti. lib. 3 *ſect.* 1. *cap.* 10.

Foure cauſes of the peſtilence.

Exod. 1. 5. 26. *Deut.* 28. 35.

Sam. 24. 25. The firſt remedie to bee vſed againſt the plague.

Eccle. 38. 9. The ſecond preſeruatiue.

remedy

remedy for the plague, to preserue from infection, is to auoide the infected aire: for as much as the Plague doth come of corruption of the aire, (as I haue shewed before) and if you may not, or will not auoide it: (for some of necessity must still remaine in the place where the Plague is,) then the remedy standeth in correction and purifying of the ayre, and in taking such things into the bodie, as may strengthen the heart and vitall spirits, thereby to make them able to withstand the poyson. And in those three points shall this treatise bee absolued. As for the cure of such as be infected with the plague, or visited with any other sort of sicknesse, I referre it to the discretion and knowledge of the learned Physitions & expert Chirurgians. The first way then of preseruation from the Plague, is with speede to go farre off from the place infected, and there to remaine vntill al the infection be past. This remedy is merily termed of Iordanus a late writer; The electuary of three Aduerbs; which in Latine verse he reporteth thus;

The third preseruatiue

The electuary of three Aduerbes.

Hec tria tabificam pellunt aduerbia pestem,
Mox, longe, tarde, cede, recede, redi.

In prose as much to say, as Fly quickly from the place infected: abide farre off, and returne not soone againe. To flye quickly, is expounded by Marsilius Fisinus, to depart away allone as any certaine signes of the Plague doe appeare. Now the signes of the plague to come (as he saith) are, where the aire of that place varyeth from his naturall temperature, declining to heate and moysture, when it seemeth cloudy and duskie: when the windes are grosse and hote: when the waters and fields smoke and smell: and the fishes are ill both in sauour and tast: when many wormes breede of putrifaction of the earth: Toad-stooles and rotten herbes abound: the fruites and beasts of the earth are vnsauorie: the wines

Citò fugere quid.

Epide. Anti. cap. 27.

Signes of the plague to come.

become muddie: many birds and beasts flie from that place, strange agues arise, raging continuall, burning, frantick, when the small pockes, and measels are rife and wormes abound in children and olde folkes: when many women are deliuered before their time. Finally, when cruell monsters against nature, or such like strange things do appeare. But this I do referre to euery mans owne prouidence to be directed herin by the aduise of the Physition. To abide farre off, is to flie vnto those places where neither the things, neither the people, nor ỳ noise, nor any rumors of the place infected may come: and so to be separated, that high mountaines be betwen, wherby the venemous vapors may be letted, least by the blowing of the wind, or dilation of the aire, they approach vnto vs. And here we are to consider the disposition and situation of the place we go vnto, that in no respect it be like the infected aire in heate, cold, moisture, drinesse, in cloudes, raine, windes and such like: for this policy is of effect not onely in the Plague, but in all other diseases, which we take to amend by change of the aire. For if we remoue to a like ayre, it will rather increase the sicknesse than remedy it. And so saith Aristotle, where he moueth the question: why chaunge of the aire doth encrease sickneſſe, or take it away: for so he answereth: If the disease grow through cold and moist matter, a contrarie aire may take it away: but if a like aire come vnto it, and not a contrary, then it will increase the sickneſſe, and bring death; Wherefore, wee must not onely remoue from the place infected, but we must so remoue, that we chaunge the ayre as well as the place, according to the Latine prouerbe: So flie, that thou fall not into a worse. The third point of preseruation is, to take good heed that we returne not vntill all be cleare at home: for they that come out of a pure aire into a corrupt aire, are in greater danger then they that neuer fledde away, and leſſe occasion may infect them, because nature may better

endure

not

Procul. fugere quid.

What is to be obserued in changing of the ayre.

Proble. Sect. 1. quæst. 3.

Tardè reuerti quid sit.

endure that which is vsuall, than abide any ſudden or new alteration. Neither is the aire to bee iudged ſound preſently as ſone as the Plague ceaſeth, but a time is requiſite for the purifying of the aire, which after Marſilius, it is at the leaſt one quarter of a yeare. So that if none haue died of the Plague in three moneths before, then wee may thinke the aire ſufficiently purged. Yet muſt wee bee circumſpect in approaching to the perſons who haue had the Plague, and much more in entering into the houſes that haue beene infected: and moſt of all in touching the clothes of thoſe perſons or places where the plague hath beene. For theſe things retaine the infection longer than the ayre it ſelfe. For in thoſe perſons that haue beene infected, the poyſon remaineth the ſpace of two moneths. The houſes and the houſhold ſtuffe, vnleſſe they bee purified with fire, perfumes, waſhings, and ſuch like, keepe their venim for the ſpace of a yeare or more. The clothes, eſpecially of woollen, except they be waſhed, fumed, ayred, and layed forth oftentimes in the winde and Sunne, continue contagious by the ſpace of three yeares and more. For as oyle feedeth the fire, ſo woll aboue all things foſtereth this infection, and doth not onely preſerue it, but increaſe it and fortifie it, which in my time in Oxford was proued moſt true, for both the Plague was brought from London thither by woollen clothes, and was ſet abroad in the towne through buying and ſelling, and receiuing of bedding and other furniture infected. Let this therefore bee a warning, for it is wiſedome to take example by others. But againſt this counſaile of departing away from the place infected, many that otherwiſe bee wiſe and diſcreet, and of good iudgement, doe vehemently inueigh, ſaying: that either it is needleſſe or boteleſſe to ſhunne the plague. Needleſſe, becauſe God may preſerue vs as well preſent as abſent; Boteleſſe, becauſe God may ſtrike vs as well abſent as preſent. And vpon this preſumption, many, eſpecially in

Aegidius Auil. cap. 24.

How long the infection remaineth in the body, in the houſes and clothes.

The plague brought to Oxford and diſperſed there by woollen clothes.

London and other Cities where the plague chaunceth oftentimes doe not onely refuſe to auoide the place, but not ſo much as to forgoe the houſe or perſons infected, no more than they would do in any other ſickneſſe whatſoeuer; nay ſome are ſo phantaſticall, that they will deride and mocke at thoſe that ſeeme more fearefull or circumſpect than they themſelues be. But againſt this preſumption (for ſo I may worthily call it, becauſe it is grounded vpon Gods power, and not vpon Gods will) I will firſt vſe that reaſon which Leonardus Fuchſius bringeth for the ſame purpoſe. It is lawfull for Chriſtians to vſe Phyſicke as the gift of God in all diſeaſes, either to preuent them, or to cure them; but the chiefeſt meanes to preuent the plague is to auoide the place infected, *Ergo* it is lawfull for Chriſtians vpon ſuch occaſions, to change their habitation. The *maior* is proued ſufficiently in Eccleſiaſticus. And I thinke no man doubteth that God hath created both Phyſicke and the Phyſician for the helpe, comfort and ſuccour of mankind in ſickneſſe. The *minor* is approued by the generall conſent of all Phyſitions of all ages, and is grounded vpon this reaſon taken of experience, for that the more part of them which tarrie in the corrupt aire, be infected with the plague, and they which flie from it doe eſcape. As for the reaſon before alleadged may ſerue as well for departing as abiding. For ſo I replie: it is needleſſe to abide in the place where the plague is, becauſe God may preſerue vs as well abſent as preſent. Nay God will rather preſerue vs if we abſent our ſelues, euen as hee preſerued Abraham, who to auoid the famine in the land of Canaan, went downe into Egypt. For why ſhould it be more lawfull to flie from famine than from the peſtilence, ſeeing that it is likewiſe Gods puniſhment for ſinne, and God is as well able to deliuer vs in the one as in the other? Chriſt himſelfe flieth into Egypt, to auoid the tyranny of Herod, and willeth his Apoſtles, that if they be perſecuted in

Whether it be lawfull to flie from the plague.

Inſti li. 2. Sect. 1 cap. 2.

Cap. 38.

Gen. 10. 12.

Matth. 2. 14.

Matth. 10. 23.

in one Citie, to flie to another. What meaneth this, but that it is lawfull for Christians (so farre as it may stand with the glorie of God) To flie from vengeance to come, as Iohn the Baptist speaketh? Hezekiah was sicke vnto death (as it may seeme of the plague:) and the Prophet Isaiah caused a lumpe of drye figs to bee layed on a bile which he had, and so he recouered. Did Tobyas was restored to his sight with the gall of a fish, which his son did on his eyes, by the aduise of the Angell Raphaell. Christ our Saviour healed him that was borne blinde, with his spittle. What meaneth this, but that God although hee can preserue vs and heale vs without other meanes and medicines, yet that he will not haue these inferiour meanes contemned? What folly then, nay what madnes is in them that so presume of Gods power that they neglect and despise those ordinary and necessary means, which God hath ordeined: much like the Carter in Æsope, who perceiuing his cart to sticke fast in the myre, whipped not his horses, nor set not his shoulders to the wheeles to lift them out, but fell down vpon his knees, and made his prayers to Iupiter to helpe out his cart: to whom answere was made from heauen: Thou fole: whippe thy horses, and lift thy selfe at the wheeles, and then Iupiter will helpe thee; as much to say, as helpe thy selfe, and God will helpe. The whole world, as it was created by God, so is it gouerned and preserued continually by his power. Yet it is done by meanes, the Sunne and the Moone, and the Starres are set in the firmament to shine vpon the earth: the Earth is to bring forth fruit for the vse of man: the foules of the Aire, the fishes of the Sea, the beasts of the field, are subiect to man. Kingdomes, Nations, and Countries, are ruled by other Princes and Magistrates: And shall we thinke that man whom God hath created a most excellent creature, and for whose cause, all things else were created, is destitute of meanes to preserue himselfe,

Matth.3.7.

2.King.7.

Tob.11.13.

Marke 8.22.

so long as God will prolong his life? Vaine therefore is that Goddesse of the Stoikes called in latin *Fatum*, in english destiny, which Chrysippus defineth; An euerlasting order of things which cannot be auoided; & a chayn linked and tangled together by perpetuall course of consequence, whereof also it is made and framed. And vaine is that argument, against Physicke, which the Stoikes vrge, and many foolish folkes follow, mentioned by Tullie in his booke *de Fato*; That is, If it be thy destiny to recouer of this sickneſſe, whether thou vſe a Phyſition or not, thou ſhalt recouer; and if it bee thy destiny not to recouer, whether thou vſe a Phyſition or not, thou ſhalt not recouer. And the one of them is thy destiny; therefore it is vaine to vſe a Phyſition. This kind of argument, although it do ſeeme very ſtrong in many foolish folkes phantaſies, and vtterly to take away the vſe of Phyſick and Phyſitions, yet it is called by Tullie in the ſame place, vnskilfull and abſurd: for by that meanes (ſaith he) all actions ſhall be taken from mans life; and is thus refuted: (whether thou vſe a Phyſition or not, thou ſhalt recouer) is vntrue, for it is as much thy destiny to vſe a Phyſition, as to recouer. Much like as the Iudge answered the theefe, who alleaged for himſelfe, that his destiny was to ſteale. and therefore he could not doe otherwiſe. Then ſaide the Iudge, as thy destiny was to ſteale, ſo it is my destiny to hang thee. Theſe kindes of copulatiue ſentences, are called of Chriſippus the Stoike philoſopher, *Confatalia*, becauſe they be coniopned with destiny, if there be any Destiny at all. But the ſame argument is ſomewhat otherwiſe answered by a *Simile* of that great Doctor Origenes, in this manner: If God haue appointed thee to haue children; whether thou couple with a Woman, or not, thou ſhalt haue children: but if it bee appointed that thou ſhalt haue none, whether thou couple with a womau or not, thou ſhalt haue no children, therefore in vaine thou dealeſt with a Woman; for

What Fatum is. *Au. Gel. lib. 6. cap. 2.*

The Stoikes argument against Phyſicke.

Lib. 2. contra Celſum.

for as in this matter it is impossible that thou shouldest haue children, vnlesse thou deale with a woman: So, the Physition is necessarie to remedie the disease, seeing it cannot otherwise come to passe; and it is vntrue that the Physition is vsed in vaine. So this famous Clearke Origen iudged Physicke no lesse necessarie in sickenesse, for the recouerie of health, than a woman is for the begetting of children. But these Stoicall Christians doe vtterly denie this, saying; that many escape in sickenesse that vse no Physicke at all. To whom I may answer, as the Philosopher Diagoras did, who was called ἄθεος, because he thought the Gods had no care of worldly things, who being aduertised by a friend of his, that many by Prayers made to the Goddes, had escaped the force of tempest, and came safe vnto the shore, which thing he would prooue by a painted table, wherein their pictures were set forth. So it is (said he) for they were neuer painted which made shipwracke and dyed in the Sea. Euen so I say, that, as many haue escaped, and do escape in sickenesse without Physicke; so, many haue dyed, and do die for want of Physicke. For I thinke there is none so blinde or so impudent but will graunt, that a Pleurisie is present death, without bloud letting: Yea, the yealow Iaundise, which is a verie common disease, as is proued by experience, at length bringeth death, if it be not holpen by medicines. As for the wormes in children, and old folkes tw, how dangerous they bee, I referre it to euerie mans owne indgement. Wounds and sores without salues, corrupt the sound members, and finally bring the whole bodie to destruction. Wherefore Physicke is absolutely necessarie in some cases. Yet I grant that light diseases may be cured without any Physicke, by the only benefit of nature, yet in the lightest disease that happeneth, if some Physicke be vsed it is not vnprofitable, but to nature verie comfortable. But if the sickenesse be great, and nature sore oppressed, then Physicke is necessarie to

Diagoras.

The necessitie of Physicke.

assist and to ayde nature, whereby she may the better ouercome her enemie. And so it commeth to passe that the Physicion cureth by the helpe of the vertue nutritiue, which as yet is found in vs; as Aristotle teacheth, or as others say, by natures helpe, for otherwise Physicke preuaileth not, as Cornelius Celsus writeth; Against nature Physicke cannot preuaile, when nature will no longer worke, then farewell Physicke, and carrie him to the Church. And much lesse doth it preuaile if God bee against it. For (as Fuchsius that famous Physicion writeth. The Physition may doe his endeuour, but the successe is in God. But if God first, and nature next do worke with the medicine, then no doubt shall that notable effect come to passe, which is more to bee desired than gold or precious stones, that is to say, health. So Physicke if it be rightly vsed is profitable in all diseases, and so necessarie in manie, that without it life can not be preserued. Vaine therefore is their phantasie that thinke it vngodly to flie from the place where the plague is, and to vse the helpe of Physicke in their infirmities. I haue beene somewhat longer in this digression, for that it was my hap to liue in a countrey, where a great number were caried away with that heresie of the Stoikes, that they thought Physicke of no force, and of lesse value, yet would they visit the Physicion sometime with the vrine, marry with this *Dilemma*, that if the patient were like to liue, then would they bee at no cost, but let nature worke: and if the patient were like to die, then would they be at no cost, because it were but paine. So *Parcatur sumptui*, made no Doctor to liue in that countrey. But let them go with their desperate destinie, and let me returne to the second way of preseruation from the pestilence, which consisteth in correcting and purifying of the ayre wherein we continue: if there bee no remedie but needs you must or will abide where the plague is, then first of all humble your selfe before God, and desire of him mercy & forgiuenesse

Lib.7. Rhi. cap.vlt.

Lib.3.

The second way of preseruation from the plague.

of

of your sinnes: and if it be his will, that he will vouchsafe to preserue and defend you from all infection. And if his will be otherwise, yet that you are willing to abide his visitation patiently, and ready (if his good pleasure bee so) to depart out of this wicked world. This done, haue alwaies in mind, and practise in your life, this short lesson following.

Aer, esca, quies, repletio, gandia, somnus,
Hee moderata iuuant, immoderata nocent.

Ayre, labour, food, repletion,
Sléepe, and passions of the minde,
Both much and little, hurt alike,
Best is the meane to finde.

For in these six pointes as it were in so many Lute strings resteth the whole harmony of Mans life. Wherin moderation beareth the burthen of the song. Which if it be not kept, but that excesse bee taken in any one of them, there must néeds follow great disturbance in their bodies. All excesse is against nature. Wherefore you must auoid all excesse and superfluitie, especially in eating and drinking, sléeping and waking, in trauell and women, and séeke by all meanes to maintaine and kéepe your naturall and accustomed enacuation, and to bee merry and pleasant, following herein the example of Socrates, who by his continencie and good order of diet, escaped the plague at Athens, neuer auoiding the Citie, nor the company of the infected, when as the greatest part of the Citie was consumed. And touching the aire, first séeke that the house wherein you dwell bee kept cleane and sweete, and all things in it as neate as may be. Open not your windowes towards the West or South, but toward the East or North. And come not forth of your house vntill an houre or two after the Sunne rising, and take your house againe as long before the Sunne setting. Also it shall bee good, especially at night and in the morning to perfume *Hip. Apho. 51. lib.*

perfume your house or chamber with Frankencense, or Iuniper, or Storax calamita, or Ladanum; or if you will not bee at cost, with dried Rosemarie, or as poore folkes vse to doe in great townes, with rushes or brome, or hey layed vpon a chafing dish and coles, and the windowes and doores being close shut vp for the time. Or to heate a bricke or slate stone in the fire, and when it is hot to take it out, and powre vineger vpon it, and to receiue the fume with open mouth. But among all things that purifie the aire, either within the house or without, none is better than fire: for fire by nature doth consume corruption: and as Holerius saith: The breath of fire receiued, is a remedie against the Plague. And it is well knowen how that Hippocrates deliuered the Citie of Athens from a great Plague onely by causing many great fires to be made in sundrie places within the Citie and round about it. Wherefore it shall be good to make fires oftentimes in your chambers, halles, courtes, or stretes. And if you list, you may cast into the fires, Iuniper, Baies, Rosemarie, Spike, Firre or Cypresse wood, and such like. The third and last point of preseruation from the Plague, is to vse such things as doe resist poison, and do fortifie the heart and vitall spirits. For this venimous vapour which breedeth the Pestilence in mens bodies, is conueyed together with the ayre or breath, first to the Lungs or Lights, and from thence by *Arteria venosa* to the heart the fountaine of life: from whence it is deriued and dispersed by the veynes and arteries into all partes of the body. And first it assaulteth the spirits: next the humours: and lastly, the very firme substance of the whole bodie. And after it hath once possessed the bodie, the force of it is such, that commonly within three or foure daies it groweth to extremitie, and sometime sooner, if the bodie abounde with superfluous humours, chiefly with choler and bloud. For the sanguine sort are soonest taken with this infection, and next to them the Cholericke,

Fire is a speciall preseruatiue against the plague. *Lib. de Pest.*

The third point of preseruation.

How the corrupt aire doth infect our bodies.

Cholericke: thirdly, the flegmaticke: and last of all, the Melancholicke: because the colde and drie humor is least apt to inflammation, and putrifaction: for that the conduites bee straite by the which the poyson should passe. And this is the reason why youth, which representeth the Sanguine complexion: and middle age, which representeth the Cholericke: and women, which represent the flegmaticke complexion, are soner infected then the aged sort, which represent the Melancholicke complexion. Notwithstanding sometime, if the pestilence be outragious, it spareth no complexion, nor no age, as it came to passe in my time in Oxford, when as diuers olde folkes, men and women aboue seuenty yeares olde died of the plague. But now to arme the heart against this infection, when you haue occasion to go forth of the house, hauing first eaten or drunken somwhat, for it is not good to goe forth with emptie veynes, or else hauing receiued a fume (as before is said) you shall put into your mouth a Clone or two, or a little Cinnamon, or a peece of Setwall, or of an Orenge pill, or best of all, a peece of the roote of Angelica, or Elecampane, and take in your hand an Orenge, or a posie of Rew, or Mint, or Balme: Or else carry with you a handkerchife, or spunge drenched in white vineger of roses, if you can get it, if not, in common vineger, especially white. But if you would make a perfect mixture, and passing for this purpose, you shal take Rosewater, white Rose vineger, strong white Wine or Malmsy, of each like much, and spice it well with Saffron or Setwall, made in powder, or the powder of Orenge pilles, and drench a linnen cloth or spunge therein, and carry it about with you. And if you wash your face and hands in the same, and drinke a little thereof, it will doe the better. And for the better strengthening of the inward parts against all infection, you may easily compound this mixture following, which is highly commended by Marsilius Ficinus. Take of red Saunders halfe an ounce, of chosen Cinnamon

What complexion is soonest infected with the plague.

What is to be done when we go foorth to auoid infection.

An excellent lotion against the pestilence.

Cinnamon three drammes and a halfe, of Saffron halfe a dramme, all made in fine powder, which powder you may spice your meates withall, at all times. And after meate it shall be verie good to vse Coriander seedes prepared, and tasting also after Auicen, who highly commendeth them in this case. The common people, saith Hollerius, vse to steepe Elicampane rootes in Vineger, and to lap them in a linnen cloth, and to carry them about with them, smelling to them oftentimes. Others before they goe forth in a morning, eate Garlicke, and drinke a draught of new Ale after it, or good Wine. But garlicke is thought of many to be rather hurtfull than wholsome in the plague, because it openeth the pores of the body too much, and so maketh it more apt to receiue infection. But I reade in the Secrets of Alexis of a marueilous secret to preserue a man from the plague, which hath bene proued in England of all the Physicions in a great and vehement plague in the yeare 1348. which crept throughout all the world, and there was neuer man that vsed this secret, but he was preserued from the plague; *videlicet*; Take *Aloe Epaticum* or Citatrine, fine Cinnamon, and Myrrhe, of each of them 3. drammes, Cloues, Mace, *Lignum Aloe*, Mastick, Bole armoniacke, of each of them halfe a dramme, let all these things be well stamped in a cleane morter, then mingle them together, and after keepe it in some close vessell, and take of it euery morning two penny waight in halfe a glasse ful of white Wine with a little Water, and drinke it in the morning at the dawning of the day. And so may you (by the grace of God) go hardly into al infection of the aire and plague. Hitherto Alexis. But the prescription of preseruatiues for the Plague, I leaue to the skill and experience of the learned Physitions, whose aduise in this case is chiefly to be sought for and followed. Yet thus much I dare say by the authority of Galen in his booke of triacle to Pamphilianus, & by the Iudgement of Marsilius Ficinus, that

Lib. de post.

Lib. 1 fo. 39.

An excellent preseruatiue for the plague.

of

no one medicine is better, either to preserue from the plague, or to expell venim from the principall parts in such as be infected, than triacle, and is not onely good for the Plague, but also in all other poisons and noisome drinkes: yea, and in the most part of other diseases, as the Cough, the Collicke, the Stone, the Palsey, the Iaundise, the Agew, the Dropsie, the Leprosie, the headach, for dull hearing, for dimnesse of sight, to prouoke appetite, to appease greedie desire, for melancholy, sadnesse, heauinesse of the mind: for it not onely healeth diseases of the bodie, but also of the minde: as Galen writeth in the same Booke. So that it may worthily be called *Delphicus gladius*, because it is profitable in an infinite number of infirmities. And Galen in his Booke of Triacle to Piso, confirmeth the same. And concerning the Plague, aswell for the cure as for the preseruation, he declareth vpon the credite of Ælianus Meccius a famous Physition, and sometime his teacher, that in a great Plague in Italy, when all other medicines preuailed not, after that by his aduise they fell to the vse of Triacle, very few of them which were infected, either died, or else fell into the disease. And no maruell (saith Galen) if it ouercome the Pestilence, seeing that it ouercommeth poyson. But it is not sufficient to know that Treacle is good for the Plague, but we must also know how it is to be vsed. Wherefore Galen in the same place setteth downe the order how it is to be taken, in this maner: It is giuen (saith he) in three Cyathes, that is (as I take it) about foure ounces, that is, halfe a gill, or the fourth part of a pint: it is giuen (I say) in a draught of wine the bignesse of an hasell nut, as well after poyson, or after the stinging of venemous wormes as before, if a man suspect any such matter; and after the same manner it is giuen to them, who for an outward cause or an inward pine away, as if they were poysoned. So the quantitie of Triacle is the bignesse of an hasell nut, and sometimes the bignes

How Triacle should be vsed against the Plague.

How much drinke and how much triacle should be taken at a time.

of

of an Egyptian beane, and the quantitie of drinke to receiue it in, is neither more than three Cyathes, neither fewer than two of pure water or mixt with wine. And the best time to take it in, is the morning fasting, except it be after poyson, for then it is to be taken as occasion requireth. But Marsilius Ficinus sheweth more particularly the vse of Triacle, saying: Triacle, the chiefe of all medicines, which was giuen from heauen, is necessarie for vs twice a week. And let it be taken nine houres after meat. Or six or seuen houres before meat. Hee that cannot receiue it, at the least let him applie it to his heart and stomacke, to his nose and pulses. Let there be giuen commonly a dragme, to the elder sort, and to others, halfe a dragme, or a scruple. They that be hot of nature, let them drinke after it in the Summer season, the third part of a Cyathe of Rose water, with a little Rose vineger: Others that be of other complexions, at other times, let them take it with white wine, with Scabious water or Balme water. And if you want Triacle, or else it bee not good, then take Mithridate. Hitherto Ficinus. But here some doubt may arise, whether or no our Triacle which now we haue in vse among vs commonly called Triacle of Gean, hath the vertues aforesaid against the Plague, Poyson, &c. Herein to speake what I thinke: I thinke verily that it hath not, except other men can come by better than I haue seene: for they make it not now as it was made in Galens time, the composition whereof is set forth, euen in the same order that Galen himselfe made it for the Emperour Aurelius Antonius. For as it appeareth by Galen in that place, that Emperour, as others also before time, vsed euery day to take Triacle the bignesse of a Beane, sometime without water or wine, and sometime mixing it with some liquor, thereby to preserue himselfe from poison. Like as King Mithridates did his composition, bearing his owne name; by the daily vse whereof, his nature was so fortified against poison, that

Epi. anti. cap. 6.

Lib. 1. de Anti. cap. 2.

when

when he would haue poysoned himselfe, rather than to fall into the power of the Romaines, but could by no meanes bring it to passe. But the receit which so strengthned Mithridates, was not the same which Pompeius after he had vanquished him, found in his Sanctuary having this title, Hee shall not be poisoned that vseth this medicine: which Serenus writeth in this manner.

Two sorts of *Mithridatum*.

Bis denum rutæ folium, salis & brene granum,
Inglandesque duas, totidem cum corpore ficus,
Hæc oriente die pauco conspersa lyæo
Sumebat, metuens dederat quæ pocula mater.

That is to say, twenty leaues of Rue, a graine of Salt, two Figges, and two Walnuts: these he tooke in a morning fasting with a little Wine, fearing his mothers practises. But it was that noble confection, which as it is called *Mithridatium* in Latin, in English Mithridate, which because it draweth neerest to the auncient Triacle, by mine aduise shall be vsed in stead of Triacle against the Plague, and other diseases before rehearsed. And if any man haue Triacle which he thinketh perfect, and would faine proue whether or no it be so indeede, then let him vse this experiment of Galen written in his booke of the vse of Triacle to Pamphi. To trie the force of Triacle, giue some medicine to loose the bellie, or to prouoke vomite: as *Scammonium*, or *Elleborum*, or some thing else that is stronger, as if you would purge; afterward giue vnto the same partie, so much Triacle as a Beane: and if the Triacle be good, he shall neither be purged nor feele any stirre within the body. But if it fall out otherwise, then thinke the Triacle to be of no value. And thus much concerning strengthening of the hart against all infection. More you may reade for the same purpose in their proper places, in the Treatise of Herbes, where I spake of Sorrell, of Rew, of Germander, of Burnet, of Dragons, of Angelica, of Walnuts, &c.

How to trie Triacle whether it bee good or not.

Of

Of the Sickneſſe at Oxford.

AND now that I haue giuen mine aduiſe to ſtudents touching the Plague, I will ſpeake ſomwhat of other diſeaſes neere Coſins to the plague, which haue fallen out as well in the Vniuerſities, as in the Countrey abroad, and may do againe, if Gods will be ſo. The chiefeſt of which is that ſickneſſe which yet beareth the name of England, and is called of ſtrange nations, *Sudor Anglicus*, The Engliſh ſweat, or ſweating ſickneſſe (as wee terme it.) A kinde of Peſtilence no doubt, and ſo is it iudged of Leonardus Fuchſius where he ſaith in this maner: If this venemous and hurtfull qualitie abide firſt in the Spirits, and doe waſt and corrupt them, then is it a Peſtilentiall feuer diarie, or of one day; as thoſe were which went abroad throughout all Germany in the yeare 1529. in that murraine which is called, the Engliſh ſweat. This ſickneſſe began firſt in England, *Anno.* 1485. in the very firſt yeare of the raigne of King Henry the ſeuenth, and was againe renued *Anno.* 1528. in the twenty yeare of King Henry the eight, and ſprang the third time, *Anno.* 1551. in the firſt yeare of King Edward the ſixth. So that three times England hath beene plagued therewith to the great deſtruction and mortality of the people. And not England onely but Germany alſo, and Flanders, and Brabant, inſomuch that at Antwarpe there died of the ſweat in three daies ſpace 500. perſons: And in London and in the Suburbes, there died of the ſame diſeaſe in a manner, within fiue daies ſpace, in the fifth yeare of Edward the ſixth, eight hundred perſons, moſt of them men in their beſt yeares. The manner of this diſeaſe was ſuch, that if men did take cold outwardly, it ſtroke the ſweat in, and immediately killed them. If they were kept very cloſe, and with many clothes, it ſtifled them, and diſſolued nature. If they were ſuffered to ſleep, commonly

The ſweating ſickneſſe is *febris peſtilentialis diaria.*

Inſtit. lib. 3. Sect. 1. cap. 10.

The ſweating ſicknes three times in England.

Cooper in *regno Henrici 8*

commonly they ſwoned in their ſléepe, and ſo departed: or elſe immediately vpon their waking. But at length by the ſtudie of Phyſitions, and experience of the people, driuen thereto by dreadfull neceſſitie, there was a remedie inuented after this manner. If a man on the day time were taken with the ſweate, then he ſhould ſtreight lye downe with all his clothes and garments, and lye ſtill the whole 24. houres. If in the night he were taken, then he ſhould not riſe out of his bed for the ſpace of 24. houres, & ſo caſt the clothes on him that he might in no wiſe prouoke the ſweate, but to lye temperately, that the ſweate might diſtill out ſoftly of it owne accord, and to abſtaine from all meate, if he might ſo long ſuſtaine & ſuffer hunger, and to take luke warme drinke, no more than would delay thirſt, and withall to put forth neither hand nor foote out of the bed, but to auoide colde in euery part of the body, and ſo continuing without ſléepe in a moderate ſweate for 24. houres: after that time to ſléepe and eate at pleaſure, yet meaſurably for feare of relapſe, for ſome were taken thrice with this diſeaſe, and after the third time died of the ſame. Which relapſe happeneth likewiſe in the common plague: for as Ficinus writeth of his own knowledge, that a Florentine who had béene twiſe deliuered of the Plague, and could not eſcape it the third time. Wherefore, let no man thinke that if he haue once eſcaped the ſweating ſickneſſe, or the Peſtilence, that he may not fall againe into the ſame diſeaſe. But ſome man will ſay, it is needleſſe now to write of the ſweating ſickneſſe, becauſe it neither is nor hath béene of long time. Whereto I anſwere, that although it be not at this preſent (God be thanked therefore) and God defend vs from it alwaies: yet by the iudgement of ſome Aſtronomers, namely, Francis Keeté, a man very well learned in that Arte, in his Almanacke for the yeare of our Lord God 1575. it was very like to haue renued in this our realme foraſmuch as the heauens then were in like order in a

Hall in his Chronicle.

The cure of the ſweating ſickneſſe.

Epid. anti. cap. 24.

manner, as they were at those times before, when that kind of disease so cruelly raged: wherin he erred not much for both that yeare, and diuers yeares since, haue fallen out many strange and grieuous sicknesses, and dangerous diseases, vnknown to the most part of Physitians, as that disease specially, which was at Oxford at the assises, *Anno* 1577. and began the sixth day of July, from which day to the twelfth day of August next ensuing, there died of the same sicknesse fiue hundred and ten persons, all men and no women. The chiefest of which were the two Iudges, Sir Robert Bell, Lord chiefe Baron, & Maister Sergeant Baram, maister Doil the high shiriffe, fiue of the Iustices, foure Counsellours at the law, and an Atturny. The rest were of the Iurors, and such as repayred thither. All infected in a manner at one instant, by reason of a dampe or mist which arose among ỹ people within the Castle yard and court house, caused as some thought by a traine and trechery of one Rowland Ienkes booke-binder of Oxford, there at that time arraigned and condemned: But (as I thinke) sent onely by the will of God as a scourge for sin, shewed chiefly in that place, & at that great assemblie, for example of the whole Realme: that famous Vniuersitie, being as it were the fountaine and eye that should giue knowledge and light to all England. Neither may the Vniuersity of Cambridge in this respect glory aboue Oxford, as though they had greater priuiledge from Gods wrath: for I reade in Halles Chronicle in the thirteenth yeare of King Henry the eight, that at the assise kept at the castle of Cambridge in Lent, *anno* 1522. the Iustices & all the Gentlemen, Bailiffes, & other resorting thither, toke such an infection that many Gentlemen & Yeomen thereof died, & almost all which were there present, were sore sicke, & narrowly escaped with their liues: what kind of disease this should be which was first at Cambridge & after at Oxford, it is very hard to define, neither hath any man (that I know) written of that matter. Yet my iudg-

The sickne sse at Oxford.

The like sicknesse at Cambridge that was at Oxford.

ment

ment is, be it ſpoken without offence of the learned Phyſitians, that the diſeaſe was *Febris ardens*, a burning feuer. For as much as the ſignes of a burning ague did manifeſtly appeare in this diſeaſe, which after Hollerius be theſe: Extreame heate of the body, vehement thirſt, loathing of meate, toſſing to and fro, and vnquietneſſe, drineſſe of the tongue rough and blacke, griping of the belly, cholericke laſke, cruell ake of the head, no ſound ſlæpe, or no ſlæpe at all, raging and phrenſie, the end whereof to life or death, is blæding at the noſe, great vomiting, ſweate or laſke. And this kinde of ſickneſſe is one of thoſe rods, & the moſt common rod, wherwith it pleaſeth God to beate his people for ſin, as it appeareth in Leuiticus. If yée will not do all my commandements, but breake my couenant, then will I alſo do this vnto you: I will appoint ouer you fearefulneſſe, a conſumption, & the burning ague to conſume the eies, &c. And likewiſe in Deuter. the Lord ſhall ſmite thée with a conſumption, and with the feuer, & with the burning ague, and with feruent heate, &c. And this diſeaſe indéed, as it is Gods meſſenger, and ſomtime Gods poſte, becauſe it commeth in poſte haſte, and calleth vs quickly away, ſo is it commonly the Purſuant of the peſtilence, & goeth before it. For ſo Marſilius Ficinus noteth ſaying. There be certaine ſignes of a Peſtilentiall feuer, to wit. A continuall burning ague, without any manifeſt declination, with great ſhortneſſe of winde with ſodaine debilitie of the pulſe, with heauineſſe of the whole body, ake of the head, chiefeſt phrenſie, anguiſh, heate, thirſt, ſanguine ſpottes in many places of the body, vrine thicke and foule like the water of a beaſt. And certainely after that ſodaine bane at Oxford, the ſame yeare, & a yeare or two following, the ſame kinde of ague raged in a manner ouer all England, & tooke away very many of the ſtrongeſt ſort, and in their luſtieſt age, and for the moſt part men & not women, nor children, culling them out héere & there, euen as you ſhould chuſe the beſt ſhæpe out of a flocke. And certaine

De mor. Inter. lib. 2. de fe. — *Cap. 26. 15. 16* — *Cap. 28. 22.* — *Epi. ant. cap 4.*

taine remedie was none to bée found. Nay it was with men as the Poet Virgill describeth in a murraine of beasts:

Georg. lib. 3. in fine.

Quæsitæq; nocent artes, cessere magistri.
Phyllirides Chiron, Amicthoniusq; Melampus,
Sensit & in lucem stygijs emissa tenebris
Pallida Tisiphone, morbos agit ante, metumq;
Ingq; dies auidum surgens caput altius effert.

Yet some Physitians attempted the common manner of curing vsed in hot agues, that is to say, by purging of choler & letting of blood, & ministring oftentimes cooling conserues, syrups, potions, broths, with cooling herbes and such like. Which means notwithstanding toke small effect in many. Nay at length it came to passe that such as were purged or letten blood, rather died. And they that toke a moderate sweat at the beginning of their sickenesse, and did rid their stomackes well by vomite, sped much better. yet thankes be to God hitherto no great Plague hath ensued vpon it. But if it do (as I doubt it will) vnlesse we spédily repent, either the pestilence, or famine, or warre, or all three, I say if it do, then must we do as the Prophet Dauid did, offer a sacrifice vnto the Lord, a contrite and humble hart: and say with that holy Prophet, Let vs fall now into the hand of the Lord, for his mercies are great, and let vs not fall into the hand of man. And I beseech God that whensoeuer it shall please him to visite our offences with his rod, and our sinnes with scourges, that we may likewise escape the hand of man, and fall into the hand of the Lord, to whom be all glory, praise, and honour for euer and euer. Amen.

The common cure of hoat agues.

2. Sam. 24. 14.

FINIS.

The Table, conteining the principall points *of the whole booke in Alphabet order, having* relation to the page.

A

Aire, and properties thereof. Pag. 7.
Anise and the nature thereof. 46
Anise-seede Comfits, and bread made with Anise. 47
Artichocks & the vertues of them. 56
Auens and their nature. 67
Alecoast and how to make Ale therewith. 69
Angelica, & how it is good for the pestilence, for shortnesse of winde, and for an impostume. 70
Also for biting of a mad-dog, and for the tooth-ache. 71
Apples, and the difference of Apples, raw Apples and Quodlings. 87
How Apples may be eaten with least hurt, cold Apples for whom they are good, a cold rosted Apple what it worketh. 88
The English vse of eating Apples, the best way to eat Apples, Apple-tarts, how to preserue Apples along time. eadem
Almondes, Almond-milke how to be made, Cawdels of Almonds, and Almond butter. 97
Abstinence, and the commodities thereof. 184
What age is, and what difference in age. 190
Of Ale and Beere. 216
The difference betweene Ale and Beere. 217
How to know where the best Ale is. eadem
Whether Ale or Beere be better. ead.
A kinde of small Ale called at Oxford Sixteenes. eadem
Eight properties of Ale and Beere 218
Aqua vita, and *Aqua composita*. 222
The common cure of hot Agues. 283

B

The smell of new Bread is very wholesome. 24
What bread is best. eadem
Vnleauened Bread is very vnwholesome. eadem
Browne Bread looseth the belly. 25
Barly, and that Barly-bread is good for the Gowte. 27
Beanes and their nature. 29
Beanes are windy and hard of digestion, Greene-beanes. eadem
Borage and the temperature thereof, that it is good for Students. 35
Borage-leaues why they are vsed in wine, Conserua of Borage how to be made, Borage-water, or any other how to be drunke. 36
Balme and the temperature thereof.
Balme water and the properties thereof. 36
Balme water excellent for Students. 37
Basill, and the nature thereof, and a strange tale of Basill. 49
Blessed Thistle and the nature thereof, and the perfect vse of *Cardus Benedictus*. 54
The vertues of Blessed-thistle, and a medicine for any kind of Feauer. ea.
Beranie, and how it is good for the braine, and to purge the head. 70
Bleete. 76
Beetes. 77
Burnet, and that it is good for any flux of man or woman, and good also for the Plague. 83
Barbaries, and how to make Conserua, Barbaries and the vertues thereof, also a medicine for the yealow laundise of Barbary-barke. 101

Georg. lib. 3. in fine.

taine remedie was none to bée found. Nay it was with men as the Poet Virgill describeth in a murraine of beasts:

Quæsitæq; nocent artes, cessere magistri.
Phyllirides Chiron, Amicthoniusq; Melampus,
Sæuit & in lucem stygijs emissa tenebris
Pallida Tisiphone, morbos agit ante, metumq;
Inq; dies auidum surgens caput altius effert.

The common cure of hoat agues.

Yet some Physitians attempted the common manner of curing vsed in hot agues, that is to say, by purging of choler & letting of bloud, & ministring oftentimes cooling conserues, syrups, potions, broths, with cooling herbes and such like. Which means notwithstanding tooke small effect in many. Nay at length it came to passe that such as were purged or letten bloud, rather died. And they that tooke a moderate sweat at the beginning of their sicknesse, and did rid their stomackes well by vomite, sped much better. yet thankes be to God hitherto no great Plague hath ensued vpon it. But if it do (as I doubt it will) vnlesse we spéedily repent, either the pestilence, or famine, or warre, or all thrée, I say if it do, then must we do as the Prophet Dauid did, offer a sacrifice vnto the Lord, a contrite and humble hart: and say with that holy Prophet, Let vs fall now into the hand of the Lord, for his mercies are great, and let vs not fall into the hand of man. And I beséech God that whensoeuer it shall please him to visite our offences with his rod, and our sinnes with scourges, that we may likewise escape the hand of man, and fall into the hand of the Lord, to whom be all glory, praise, and honour for euer and euer. Amen.

2. Sam. 24. 14.

FINIS.

The Table, conteining the principall points *of the whole booke in Alphabet order, having* relation to the page.

A

Aire, and properties thereof. Pag. 7.
Anise and the nature thereof. 46
Anise-seede Comfits, and bread made with Anise. 47
Artichocks & the vertues of them. 56
Auens and their nature. 67
Alecoast and how to make Ale therewith. 69
Angelica, & how it is good for the pestilence, for shortnesse of winde, and for an impostume. 70
Also for biting of a mad-dog, and for the tooth-ache. 71
Apples, and the difference of Apples, raw Apples and Quodlings. 87
How Apples may be eaten with least hurt, cold Apples for whom they are good, a cold rosted Apple what it worketh. 88
The English vse of eating Apples, the best way to eat Apples, Apple-tarts, how to preserue Apples along time. eadem
Almondes, Almond-milke how to be made, Cawdels of Almonds, and Almond butter. 97
Abstinence, and the commodities thereof. 184
What age is, and what difference in age. 190
Of Ale and Beere. 216
The difference betweene Ale and Beere. 217
How to know where the best Ale is. eadem
Whether Ale or Beere be better. ead.
A kinde of small Ale called at Oxford Sixteenes. eadem
Eight properties of Ale and Beere 218
Aqua vita, and *Aqua composita*. 222
The common cure of hot Agues. 283

B

The smell of new Bread is very wholesome. 24
What bread is best. eadem
Vnleauened Bread is very vnwholesome. eadem
Browne Bread looseth the belly. 25
Barly, and that Barly-bread is good for the Gowte. 27
Beanes and their nature. 39
Beanes are windy and hard of digestion, Greene-beanes. eadem
Borage and the temperature thereof, that it is good for Students. 35
Borage-leaues why they are vsed in wine, Conserua of Borage how to be made, Borage-water, or any other how to be drunke. 36
Balme and the temperature thereof. 36
Balme-water and the properties thereof. 36
Balme water excellent for Students. 37
Basill, and the nature thereof, and a strange tale of Basill. 49
Blessed Thistle and the nature thereof, and the perfect vse of *Cardous Benedictus*. 54
The vertues of Blessed-thistle, and a medicine for any kind of Feauer. ea.
Beranie, and how it is good for the braine, and to purge the head. 70
Bleete. 76
Beetes. 77
Burnet, and that it is good for any flux of man or woman, and good also for the Plague. 83
Barbaries, and how to make Conserua, Barbaries and the vertues thereof, also a medicine for the yealow laundise of Barbary-barke. 101

Beefe & the commodities thereof, and that it is a melancholy meate. 111
Great difference of Beefe. 112
Salt Beefe. 113
The difference of beafts as concerning age. 118
The Braines of beafts 122
Blackebirdes or Ouſſles. 134
Buttard. 136
Barbill a delicate fiſh, for the which was paid xl. l. 142
Butter, and how it may make one ſoluble, the vertues thereof, that it is good for the collicke. 156
May Butter, and how it may heale the wilde fire. 157
Almond Butter. 158
A full belly is vnfit for ſtudie. 169
Breakefaſt for a weake ſtomacke, good for ſtudents. 181
The vertues of Beere. 218
Beere more cold in operatiõ than Ale, and better for cholericke folks. 219
Whether Beere breedes rhumes: who firſt inuented Beere and when. ead.
Bragget, and how to be made. 230
Buttred Beere & how to be made 231
Bed chamber, bed, and the making thereof. 235
A merrie tale of making a Bed. 236
A merrie Battell betweene Monks and Nunnes. 250

C

Cruſts burned are ill. 25
Cruſts are good for ſome. ead.
Creſſis, and how they may be vſed for a laske. 39
Coriander, and the nature thereof. 43
Coriander comfits good for ſtudents. eadem
Coriander comfits good for a rheume. eadem
Cummin and the nature thereof. 47
A medicine of Cummin ſeedes for an ill breath, and to beautifie the face. eadem
Caraway and the nature thereof. 48
Bread made with Carawayes, and Caraway comfits. eadem
Colewotts and their nature, and how they preſerue a man from drunkenneſſe: and the contrarietie betweene the vine and the Colewott. 48
Capers and their nature, Capers very wholeſome for the preſeruation of health. 64
Cinkefoile and the nature thereof. 67
Columbine, and thereof an eaſie medicine for the Iaundiſe. 68
Camomill, and thereof a good medicine for a feuer. eadem
Clarie, and thereof a good medicine for the backe in man or woman. 70
Cucumbers, and for whom they are good or euill. 85
Cheries, and when they ſhould be eaten, the vertues of Cheries. 92
How to preſerue Cheries. 93
Cheſtnuts, and how they are good for a laske. 105
Cloues and their nature. 107
Cinnamom, and how to make Cinnamom water. 109
Conie and Rabbets. 119
Capon, Hen and Chickens. 130
Cocke, and to make a coleiſe of a Cocke. 131
Crane. 136
Carpe. 142
Conger. 144
Cockles & ſhel fiſh when they are beſt. 146
Creuis and Shrimps. 147
Creame and the nature thereof. 155
Cheeſe and what Cheeſe is beſt. 158
Cheeſe ſhould be eaten after meate. 159
An old Cheeſe will make a good plaiſter for the gowte. eadem
Cheeſe rolled. 160
Why ſome by nature doe abhorre Cheeſe. eadem

Custome in diet what it is, and two strange examples thereof. 173
Custome in labour. 174
How custome may bee changed without harme. 175
The English custome defended, to eate fine meates after grosse meats. 199
Cyder, and that it is most plentifull in Worcester-shire & Glocester shire. 220
Cinnamom water of diuers sorts. 225

D.

An old mans Diet. 33
Dill, and the nature thereof. 41
Dragons, and how they are good for the plague. 72
Dandelion and Sowthistle. 76
Damaske powder to make sweete water, or to strow among clothes. 80
Deisies, and how they purge the head. 83
The alteration of mankinde touching Diet. 87
Dates, and how they are good for a laske or waste. 99
Ducke and Mallard. 15
Three sorts of Diet. 170
Diet in sickenesse. 171
Diet for healthy men. 175
Diet for the Spring time. 176
Diet for the Sommer season. 177
Diet for Autumne. 178
Diet for Winter. eadem
Dinner time, and Diogenes answer touching that. 184
Oxford Dinners. eadem
The best Diet is to eate one kinde of meate at a meale. 185
An houre is a sufficient time for dinner. eadem
Drinke before dinner or supper vsed of some. 189
Naturall death what it is. 191
A diuers Diet requisite both in youth and age. eadem
The naturall Diet of all ages. eadem
Diet of lustie youth, Diet of old age. eadem
Sundry examples of old mens diet. 193
Antiochus Diet. eadem
Telephus Diet. 194
Pollio Romulus Diet. eadem
Democritus Diet. eadem
Galens Diet. 195
Securis fathers Diet. eadem
Of Drinke. 199
We should not begin our meale with Drinke. eadem
Drinke is necessarie for two causes. ea.
What thirst is, & how it is caused. 200
The right vse of Drinke. eadem
The discommodities of much Drinke vsed at meate. eadem
To Drinke little and often is better than to Drinke much at once. eadem
Drinke between meales not good. 201
Drinke delatine. eadem
Three sorts of Drinke. eadem
What Drinke should be vsed in the beginning of our meales, and what after. 202
Strong Drinke or spiced, is not good to be vsed with meate. ead.
Sacke and *Aqua vitæ*, when they may be drunke after meate. eadem
Seuen sorts of drinke vsed in England. 203
What drinke is best when one is hot. 205
Six inconueniences of Drunkennesse. 209
Isocrates against Drunkennesse. 210
Theognis against Drunkennesse. ead.
Hessus against Drunkennesse. 211
To be Drunken once in a moneth is allowed of some Physicians. 212
Destinie what it is after the opinion of the Stoickes. 262

E

Exercise what it is, the benefit of exercise. 1

The difference of exercise. 2
The proper exercises of all parts of the body. 3
The preparation to exercise 4
The place and time of exercise. 7
The finest time of exercise eadem
An abuse of exercise touching the time. 8
The exercise of the Emperour Antonius. 9
Three things to be obserued touching the time of exercise. eadem
The measure of exercise. 10
The remedy of immoderate exercise. 11
Elecampane, and how to make conserue thereof, good for a cough and stuffing in the breast. 72
Endiue & Succory, & their vertues. 75
How they are good for heat of the liuer. 76
The eares of beasts. 124
The eies of beasts. eadem
Egges, and that hen Egges be best. 149
How to chuse an Egge. 150
The difference of Egs in dressing. ead.
Collops and Egges. eadem
English-folkes may eat three meales a day. 180
Whether breakefasts are to be vsed in England. 181
England bringeth forth no wine, and why. 207

F

Frumenty. 26
French wheate. eadem
Fenell, and the nature thereof. 46
Fenell seedes, and fenell comfits wherfor they are good. eadem
Floure deluce, & the nature thereof. 51
A medicine for the Dropsie, and for running of the reines. eadem
Feuerfew, and the nature thereof, that it drieth away a feuer. 65
Fumitory, and the nature thereof, how a country man vsed Fumitory: great vertues of Fumitory, to make a faire colour in the face. eadem
Filipendula, and the nature thereof. 66
Fruites and how hearbes and fruites were the first meat of man-kind. 86
Figges and their properties. 96
That they should be eaten before meales, that they be good for a cough, for swelling in the necke. 97
Of twelue things that breed fatnes. 123
The fat of beasts. 128
The feete of beasts. eadem
Flesh of Birdes lighter than of Beastes. 130
Fesant. 132
Of Fish and Fish-daies. 138
A comparison betweene flesh and fish, between Sea-fish, and Riuer-fish. 139
What Fresh-water-fish is best. 140
The English prouerbe expounded touching the choise of Fish. eadem
The best flesh and the best fish. 145
Fasting drieth away sickenesse. 171
Who may best abide fasting. 182
How fasting is to be vsed. eadem
The definition of a true fast. 183
Fire is a speciall preseruatiue against the Plague. 266

G

The games of Olympus: vnlawfull games. 4
Grummell and thereof an easie medicine for the stone. 42
Gilifloure, and the nature thereof, that it is good for sundry diseases. 52
An easie medicine for the plague, of Gilifloures and vinegar made thereof excellent for diuers purposes. ea.
Germander, and the nature thereof, a preseruatiue for the Plague, a good medicine for a Tertian-feuer. 53
An excellent medicine for any kind of feuer, made of Germander. eadem
A passing good medicine for a rheume of Germander. eadem
Garlike, & the nature therof, for whom

it is good, and for whom not. 60
Who may best eat Garlicke, Onyons, Leekes, and who not. Sundry vertues of Garlicke. Garlicke is the Country-mans Treacle. eadem
English-men may eat Garlicke by Galens rule. 61
Garlicke is good for the Collicke. ead.
A medicine to drie vp a rheume falling to the stomacke. 61
A good medicine for the wormes, of Garlicke. eadem
Galingale, and thereof a medicine for the dropsie. 74
Gourds and their nature. 84
Grapes, and how they should be eaten. 94
Ginger and a certain experiment thereof, to take away a fleame from the eie. 108
Blanch powder of Ginger. 109
Greene-ginger. eadem
Graines, and that they are good for women. 110
Goates flesh and Kid. 117
Goose and Goselings. 135
The Gisard of foule. 137
Gurnard. 141
Gogion. 142
The chiefe causes of the goute. 219
Galens councell to euery man touching the obseruation of his owne body. 253

H

The Harpe the most ancient instrument. 20
Hyssop and the temperature therof. 37
Sirup of Hisop. eadem
Hyssop Ale. eadem
Hartes-ease, and the nature thereof, and how they are good for the falling sickenesse in children. 67
Hasill-nuts, and how they may best be eaten. 104
Also a medicine for any laske or wast of the shales of Hasill-nuts. 105
Hony, and how it should be clarified. 111.
For whom Hony is wholesome or not eadem
Hare, and the commodities of the Hare. 118
The heads of beasts. 122
The heart of beasts. 124
Hearon, Bittour and Shoueler. 136
Herrings white and red. 145
Hemp-seede hath a contrary effect in men and hennes. 151
Two chiefe pointes of preseruing Health. 168
Hunger the best token of an empty stomacke. 180
What Hunger is, and how it commeth. eadem
For whom Hony is wholesome, and for whom not. 194
Hipocras of sundry sorts, and how it may be made. 227
Hipocras to preserue in time of Pestilence. 230
Hipocras laxatiue for any feuer. eadem
An Heremites repentance. 250

I

Idlenesse is against nature. 13
Saint Iohns wort and the nature thereof, and how to make an excellent balme to heale any wound. 66
The Inward of beastes. 126

K

The Kidneies or reines of beastes. 127

L

Labourers more healthfull than learned men. 3
Louage and the nature thereof. 42
Lily and the nature thereof. 51
Lauender-cotten, and a medicine to be made thereof for wormes. 56
Leekes and their nature, raw Leekes vnwholesome. 57
Leekes boiled and eaten with Honny good for fleame. eadem
Leeke potage very wholesome. eadem

A good playſter for the collicke of Leekes, a medicine for the ſtone, a good medicine for the tooth-ake. eadem
Larkes claw or Larkes heele. 68
Lettuſe and the old cuſtome of eating them. 74
How Galen vſed to eate Lettuſe and why, & for whom Lettuſe are ill. 75
A medicine of Lettuſe ſeedes, for one that would liue vnmaried. eadem
Limons, and an eaſy medicine of them for the ſtone. 103
Lambes fleſh how it is in wholeſomneſſe. 114
The Lungs or Lights of beaſts. 115
The Liuer of beaſts. 116
Larkes and their propertie. 135
The Liuer of birdes. 137
Lampraies. 143
An experiment to make one leane or ſlender. 169
How meate and drinke doe preſerue life. 191
One cauſe of life and death. eadem

M

Milo Crotoniates. 2
The morning moſt fit for praier. 14
Muſicke & the commodities therof. 20
Meate and the neceſſitie of meats. 21
Six things to be conſidered in meates. 22
The ſubſtance of Meates. eadem
Malte. 27
Mint, & the temperature thereof. 37
A good lotion for the teeth & mouth made of Minte. 38
Minte powder good to kill wormes. eadem
Muſtard for whom it is good. 44
A medicine of Muſtard ſeede to cleare the breaſt eadem
Muſtard good to kill a tetter or a ring-worme. eadem
Mercurie and the temperature thereof. eadem
Potage of Mercurie good to looſe the belly. eadem
Mallowes and their nature. 45
Mallow rootes good to ſcoure the teeth, but maſticke better. ead.
Maioram and the nature thereof. 50
That it doth prouoke neeſing & purge the head. eadem
Marigolds and their nature. 67
That they are good for redneſſe of the eies, and for the tooth-ake, and for womens diſeaſes. 68
Mawdlin. 70
Melons and Pepons, and a water to be made of them good to coole the reines and for the ſtone. 84
Medlars, & of them a good medicine for the ſtone. 100
Maces and their vertues. 108
Mutton. 114
Galen diſproued concerning Mutton. eadem
The beſt Mutton. eadem
Of ſtrange beaſts vſed for meates. 121
The Marrow of beaſts. 128
Mullet a fiſh of a ſtrange nature. 143
Muskels. 146
Milke, and what milke is, how the windineſſe of milke may be holpē three ſubſtances of milke, three ſortes of milke, that Goates milke is beſt. 152
What time of the yeare Milke is beſt, the degrees of milke in goodnes 153
Womens Milke is beſt in a conſumption. eadem
Why Milke is vnwholſome in agues, or head-ake, and ill for the collicke and ſtone, milke is good againſt melancholie. 153.154
Whether Milke be looſing or binding; that it is good for a laske. eadem
Muſtard, and how neeſing thereof may be holpen. 165
Man beginneth to die as ſoone as hee is borne. 191
Malmſey killeth wormes in children.

207
Metheglin, and how to be made. 221
Meade or meath 222
The ſingle life moſt conuenient for Diuines. 248
The diſcommodities of mariage. ead.
Two of the firſt diſhes that bee ſerued vp at the Mariage feaſt. ead.
When Man and woman ſhould marrie after Ariſtotle. eadem
Rath Mariage is the cauſe why men be now of leſſe ſtature then they haue beene before time. 249
What time of the yeare is beſt to marrie in. eadem
Diogenes opinion concerning the time of Mariage. ead.
Bias argument againſt Mariage. ead.
Metellus argument to perſwade Mariage 251
Vnder what ſigne a man may auoide the Mariage of a ſhrew. 252

N

Nettle, and the vertues thereof. 86
Nutmegs, & their nature, and that they are the beſt ſpice for a ſtudent. 108
The Nuns penance. 257
The Neceſſitie of Phyſicke. 270

O

Otes, and ote bread. 28
Otes are bread drinke and meate. ead.
Sundry ſorts of meats made of otes. 29
Onyons and their nature. 58
Raw Onyons vnwholeſome. ead.
Onyons ſodden be very wholſome. 59
A medicine for the cough, for burning or ſcalding, for the plague. ead.
Oke of Hieruſalem, and how it preſerueth clothe, from mothes. 69
Orage, and how it purgeth extremely both waies. 77
Orpine, and the nature thereof. 83
Oliues and their nature, and a medicine for the collicke and ſtone of oile Oliue. 102
An eaſie medicine to prouoke vomite of Salet oyle. eadem
Orenges and their properties. eadem
Oyſters and ſhell fiſh. 146
Oximell how to be made. 165
Order in eating and drinking. 296
The benefit of an orderly diet. ead.
The due Order in the receiuing of meates. 197

P

Plinie his diligence to bee followed of Students. 16
Plautus painfulneſſe. 17
Better to be pale with ſtudie than with loue. eadem
How play ſhould be vſed. 18
Play at the dice. 19
Play at the Cheſſe. eadem
Peaſe, three ſorts of Peaſe: how Peaſe or beanes ſhould be eaten. 30
Peaſe potage good. 31
What time Peaſe potage are beſt. ead.
Preface to herbes. 32
Peniroyall, and the temperature thereof 39
Parſelie, and the nature thereof, and why it is ſometime cuill. 45.46
Pyonie and the nature thereof, that it is good for the ſtone both in youth and age. 52
Parſneps and Carets and their nature. 63
Parſneps and Carets good for the collicke and ſtone. eadem
Parſneps and Carets prouoke carnall luſt, they be reſtoratiue. 64
Parſneps not ſo good as Carets. ead.
Pellitorie of Spaine, & how it is good to purge the head. 71
The ſame is good alſo for a rheume & for the tooth-ake. 72
Prickmadem. 74
Purſlane, and how it is good againſt Venus. 81
Popie, and what kinde thereof is good for a ſtitch or pluriſie, and to procure ſleepe. 82

Peares, and how they may be eaten raw without hurt. 89
Peaches, and when they ſhould be eaten, and wine to be drunke with them. 90
Plummes and Damaſines: Prunes. 91
Stewed Prunes ſhould be eaten before meate. eadem
Pomegranates, and how they are good for a Laske or any waſt in man or woman. 99
Pepper, and thereof three ſorts, and the common opinion of Pepper diſproued. 106
The vertues of Pepper, and *Diatrion pipereon.* eadem
Puddings. 127
Petrich. 132
Pigeons, and when they are beſt. 133
Plouer and Peacocke. 136
Pike and Pickerell. 141
Perch. eadem
Plaice and Flowkes. eadem
Porpos and Sturgion. 145
Puffin. 147
Poſſets of two milkes, a verie cooling drinke. 157
Poſſets vſed at breake-faſt. eadem
Perry, that is Cyder of Peares. 221
Such Phyſicke as the Author vſed for his health ſake. 2
What the Peſtilence is: 256
Foure cauſes of the Peſtilence. eadem
Three preſeruatiues to be vſed againſt the Plague. eadem
The electuary of three Aduerbes for the Plague. 257
The ſignes of the Plague to come. ead.
What is to be obſerued in changing of the aire where the Plague is. 258
How long the infection remaineth in the body, houſes and clothes. 259
The Plague brought to Oxford & diſperſed there by wollen clothes, ead.
Whether it be lawfull to flie from the Plague. 260
How the Plague doth infect our bodie. 266
What complexion is ſooneſt infected with the Plague. 267
What is to be done, when we go forth to auoide infection. eadem
An excellent lotion againſt the Peſtilence. eadem
An excellent preſeruatiue for the Plague. 268

Q

Quinces, and how they looſe the belly. 93
How to make Marmalade of Quinces or any other fruites. 94
Quailes and their nature. 134
The Quantitie of meates. 167
The Qualities of meates. 172

R

Rubbing of fricaſie, and three ſorts thereof. 4
A merry tale of Rubbing. 5
A kinde of Rubbing very good for all men. eadem
Rubbing of the teeth. 6
Riſe vp after meat. 9
Rie, and Rie-bread, and the temperature of Rie. 26
Rice, Rice potage, & their property. 31
How Rice potage ſhould be made for a flixe. eadem
Roſmary, and the nature thereof. 34
Roſemary good for Students. eadem
Plentie of Roſemary in one part of France. eadem
Conſerua of Roſemary flowers. eadem
A good decoction of Roſemary for the ſtomacke, which maketh ſweete breath. eadem
An electuary of Roſemary and Sage. 35
Rew, and the temperature thereof. 40
Foure properties of Rew. eadem
Rew is good againſt Poiſon and the Peſtilence. 41
King Mithridates medicine made of Rew

Rew. eadem
Radiſh and their nature. 62
Galen defended againſt maſter Eliot touching the vſe of Radiſh. eadem
Radiſh neither good before meat, nor after meat. eadem
How radiſh may beſt be taken. 63
Radiſh corrupt the breath, and wherefore. eadem
Roſe, and how to make conſerua therof, and the vertues of the ſame. 80
Roſe water, & how to make very ſweet waters of diuers ſorts. 80
Sweet water good cheape, and how ſweet water ſhould bee vſed of ſtudents. eadem
Raiſons, and whether they be binding or looſing: that they are good for the liuer. 95
Ray and Thornebacke. 144
Seuen things good for a reume. 183
Why Reumes doe abound in England. 188
The very cauſe of Reumes. 219
Two chiefe cauſes of Reumes. 220
Roſa Solis, and the growing thereof, & how to be made. 223

S

What ſtudie is. 12
Scipio his ſaying to be followed of ſtudents. 13
How to beginne our ſtudie. 14
The beſt time for ſtudie. eadem
A good counſell for ſtudents. eadem
An example of a ſlothfull Scholar. ea.
How long wee ſhould ſtudie without intermiſſion. 15
Afternoone ſtudie not very good. 15
Studie is better by day than by night. 16
Socrates anſwer to Alcibiades. 19
Sage and the nature thereof. 32
Sage is good for ſtudents. 33
Why Sage is vſed in ſawces. eadem
Sage Wine. eadem
Sage Ale. eadem
Sage and Rew put in drinke, are good againſt infection. eadem
Sauerie, and how it may be taken. 39
Sperage, and the nature thereof. 41
A medicine of Sperage for the ſtone. 42
Senuie, and the nature thereof. 43
Spike and Lauender, and their nature. 50
Spike water good for the Palſie, and to recouer the ſpeech loſt. eadem
Sothernewood, and the nature thereof. 56
Samper, and the nature thereof. 64
Saffron, and the nature thereof. 69
Setwall, or Capons taile, and the vertues thereof. 73
Skirwort. 74
Spinage. 77
Sorrell, and how it is good for the peſtilence, and how to make conſerua of Sorrell, or any other herbe. 78
Strawberie, & ſtrawberie water, wherfore it is good. 82
Semices and their nature. 101
Sugar, and the nature thereof. 110
Sugar and Honie compared together. eadem
Sugar Candie. 111
Sugar and water good for fleame. ead.
Swines fleſh how it is in nouriſhing. 114
That it is like to mans fleſh in many points. 115
Wilde Swine better than tame. eadem
Of Brawne, roſted Pigges and Bacon. 116
The Scottes were ſometime *Anthropophagi*. 121
The ſtomacke or mawe of beaſts. 125
The Splene or milte. 126
Sparowes and their properties. 135
Sole. 141
Salmon. 144
Salt fiſh. 148
Stokefiſh. eadem

Of

Of Sawces, and which are the beſt ſawces. 160
Salt, and the vertues of ſalt. 162.174
Two kinds of Salt vſed in meates. ead.
A common Sawce. 166
Three differences of Stomackes. 167
Surfet how it may be eaſed. 273
A remedie for Surfet. eadem
Supper, and whether ſupper or dinner ſhould be greater. 187
Where we ſhould walke after Supper. 190
Chremes Supper in Terence. 193
Why Students in theſe daies come not to ſuch perfect knowledge as they haue done in time paſt. 210
An eaſie practiſe to cleanſe the Stomacke. 216
An eaſie medicine for the Stone. ead.
Sleepe, and how it is the brother of death, and the image of death, and in the Scripture death called by the name of ſleepe. 231
What Sleepe is, how ſleepe is cauſed, the commoditie of ſleepe. 231
Foure things to be obſerued in Sleepe. 233
The night is better for Sleepe than the day. eadem
After-noone Sleepe is vnwholeſome eadem
How Sleepe in the day may bee vſed with leaſt harme. 234
How long we ſhould walke after Supper. 235
What place is moſt fit to ſleepe in. eadem
How wee ſhould lie when we Sleepe. 236
How long we ſhould Sleepe. 237
Epimenides and Endymion, how they Slept, and what is ment by it. 238
Man Sleepeth halfe his time. eadem
How to know when Sleepe is ſufficient. eadem
Socrates wife. 250
The Stoickes argument againſt Phyſicke. 262
The ſweating Sickeneſſe. 272
The ſweating Sickneſſe three times in England. eadem
The cure of the ſweating Sickeneſſe. 272
The Sickeneſſe at Oxford, the like ſickeneſſe at Cambridge as was at Oxford. 273

T

Tenis play is the beſt exerciſe of all other. 3
Proceſſe of Time doth alter mens ſtomackes. 24
Time and the temperature thereof. 38
Powder of Time good for Students. eadem
Turneps and the nature of them. 63
Tanſie, and the nature thereof. 64
Why Tanſies are good to be vſed about Eaſter. 65
The Tongues of beaſtes and the kernels of the tongue. 123
Tench. 141
Trowte. 142
Time in diet. 176
Times of the day to eate and drinke. 179
Long ſitting at meales is hurtfull. 185
To ſit a while after meate, how it is to be taken. 186
What Time the ſtomacke requireth for concoction. 189
One meale a day better take at noone than at night. 190
Tullies Phyſicke. 255
The vertue of Treacle. 269
How Treacle ſhould be vſed againſt the plague. eadem
How much drinke and howe much Treacle ſhould be taken at a time. eadem
Two ſorts of Mithridatum. 271
How to try Treacle whether it bee good or not. eadem

The

V

The color of the Vrine sheweth when we should exercise. 8
Violets and how to make conserua of them, also the vertues of the conserua, and that they are good in broths with other cooling herbes. 77
Veale, and the goodnesse thereof. 113
Venison, and why it should be drownd in wine. 120
Red deere, and the age of the Stagge. 121
Vineger, and fiue properties thereof. 163
How to make one lean and low coloured with vineger. 164
Rose Vineger. eadem
Vineger of Gilliflowers, and that it preserueth from the pestilence. eadem
Veriuice. 165
Variety of meates breedeth excesse and surfet. 168
Venus, how it should be vsed, and in what age. 239
Whether Venus bee requisite for all men. 240
Whereof it riseth in mankind. eadem
The benefit of Venus. 241
The discommodities of immoderate Venus. eadem
The difference of men concerning chastity. 243
What complexion is most giuen to Venus. 244
Three principall meanes to abate lust. eadem
Ordinary meanes to subdue the flesh. 245
Idlenesse a great occasion of Lechery. 246
Diuers practises to abate concupiscence. eadem
The practises of Arnoldus to abate lust. eadem
Diuers old practises of old time to subdue the flesh. 247
Varro his counsaile how to deale with a shrewd wife. 252
The right vse of Venus standeth in 3. points. eadem

W

Washing of the face and bathing of the eie. 6
Wheate. 22
What wheat is best. 23
Wheat bread ought to haue fiue properties. eadem
Wheat bread of Yorke. eadem
Wheat buttered. 25
Wormewood, and the nature thereof. 55
Wormwood wine, and how it may easily be made. eadem
A good water for dimnes of sight, or any other impediment of the eies, also another good water for eies. 82
Walnuts, & of them with other things, King Mithridates medicine against poison. 105
Woodcocke, and the nature thereof. 133
Wings of birds and foule. 137
Whiting. 141
White meates. 149
Whey, and the nature thereof. 154
A cooling decoction of Whey good for many purposes. 155
Whey for a hoate liuer or for an itch. eadem
Of Water, and that water is the most auncient drinke. 203
What water is best after Galen eadem
Whether it be good for English men to drinke water. eadem
Cornish men drinke much water. 204
When cold water may be drunke. ead.
Cold water and Sugar good to coole & cleare the stomacke. eadem
Water mixt with wine, quencheth thirst the better. 205
How a man may proue what Water is best. eadem

How

How Water may be drunke without harme. eadem
Liquoriſe Water. 206
Wine and drunkenneſſe be of like antiquity.
The Temperance of Wine. eadem
The diuerſities of Wines, & the countries that bring them forth. 207
The commodities of Wine. eadem
Life and Wine agree in nature. 208
Fiue vertues of Wine vſed moderately eadem
Why Wine moderately taken, ſharpneth the wit. 210
Diuines loue Wine and why. eadem
Strong wines, ill for ſtudents. eadem
Young men ſhould drinke no Wine. 211
Wine is good for old age. eadem
How to chuſe good Wine by fiue properties. 213
The choice of Wine ſtandeth chiefly in three ſenſes. eadem
White Wine leaſt hote. 214
White Wine procureth vrine. eadem
White wine good for thoſe that wold be leane. eadem
Red Wine bindeth. eadem
Red Wine maketh a good medicine for the laske.
Sweet Wine for whom it is good. 215
New Wine vnwholeſome. eadem
Whether wine be good faſting eadem
Toaſtes dipped in Wine wherefore they are good. eadem
Wine and women great occaſions of the gowte. 219
Doctour Steuens Water, and how it is to be made, and the vertues therof. 226
A correction of the ſame. 227
Women compared to a Panther. 244
Women compared to the Mermaydens. 245

Y

Yeeles, and how they are engendred. 143

FINIS.